

REYNOLDS HISTORICAL
GENEALOGY COLLECTION



GEN

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01266 6282

GENEALOGY

929.102

F91JO

V.3-4

THE JOURNAL
OF THE
FRIENDS' HISTORICAL
SOCIETY.

VOLUME III.-IV.

1906.-1907

LONDON, E.C.:
Headley Brothers, 14, Bishopsgate Street Without.

PHILADELPHIA:
Herman Newman, 1010 Arch Street.

NEW YORK:
David S. Taber, 51 Fifth Avenue.

X 6996C4

HEADLEY BROTHERS,

PRINTERS,

LONDON; AND ASHFORD, KENT.

1-20050 7

	PAGE
Letter from William Penn .. <i>Isaac Sharpless</i> ..	93
King's Briefs the Forerunners of Mutual Insurance Societies .. <i>Joel Cadbury</i> ..	106
Whitefield's Estimate of Quaker- ism	112
Earlham College Library, U.S.A. <i>Harlow Lindley</i> ..	113
Meeting Records—Westminster	119
A Quotation in the London Yearly Meeting Epistle, 1906	126
Officers for the Year, 1906-7	127
Balance Sheet, 1905	128
Memoirs of the Life of Barbara Hoyland	131
"Esquire Marsh" <i>Joseph J. Green</i> ..	147
Index	163

Illustrations.

George Fox's Watch-Seal	56
Friends' Graveyard at Chester, Pa.	105

Contents.

	PAGE
Notices	1, 41, 81, 129
Notes and Queries	2, 42, 82, 130
Irish Quaker Records .. <i>Thos. Hy. Webb</i> ..	9, 60
Friends on the Atlantic	18, 105
Disused Burial Grounds in South Yorkshire <i>Charles Brady</i> ..	19
"Honest Margret"	21
Words of Sympathy for New England Sufferers	22
Extracts from the Bishop of Chester's Visitation, 1665 .. <i>W. Fergusson Irvine</i>	28
John Woolman to Jane Crosfield	31
Stephen Grellet at Chelmsford, Essex	32
Petition from the Vestry of New- castle, Pa.	33
Aylesbury Gaol, Bucks	34
Friends in Current Literature .. <i>Norman Penney</i> ..	35, 72, 120, 157
Friends Reference Library (D.)	40, 80
David Lloyd <i>Joseph S. Walton</i>	47, 96
George Fox's Watch-Seal .. <i>Samuel Alexander</i>	56
"The First Publishers of Truth" <i>Lucy F. Morland</i>	57
Early Minutes of Malton Monthly Meeting, Yorkshire .. <i>Emily J. Hart</i> ..	59
Large Gatherings of Friends	71
Large Gatherings of Friends .. <i>John W. Graham</i>	118
London Yearly Meeting, 1670 .. <i>Norman Penney</i> ..	79
Editors' Notes	79, 117

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices	I
Notes and Queries:—	
Pre-Foxite Quakerism—James Logan's Ancestors—The Penn-	
Meade Trial—William Pegg—Coale v. Crook—Loveday Hambly	
—Charles Gough—The Will of John Abraham—Marquis Valadi—	
M. M. Clerks, 1859—George Harrison Birkett—Author Wanted	
—Basil Montagu—James and Ann King	2
Irish Quaker Records—I. By <i>Thomas Henry Webb</i>	9
Friends on the Atlantic—III.	18
Disused Burial Grounds in South Yorkshire. By <i>Charles Brady</i>	19
"Honest Margret"	21
Words of Sympathy for New England Sufferers	22
Extracts from the Bishop of Chester's Visitation, 1665—III. By	
<i>W. Fergusson Irvine</i>	28
John Woolman to Jane Crosfield	31
Stephen Grellet at Chelmsford, Essex	32
Petition to the Commissioners from the Vestry of Newcastle, Pa.	33
Aylesbury Gaol, Bucks	34
Friends in Current Literature. By <i>Norman Penney</i>	35
Friends' Reference Library, Devonshire House	40

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

Various suggestions for future Supplements have reached the Editors, and are receiving careful consideration. Of these may be mentioned:—

(i.) The Editors hope to hand to the printers, shortly, the transcript of the Logan-Story Correspondence, referred to in the last volume of THE JOURNAL.

(ii.) The early minutes of the "Morning Meeting," of London, are being copied, seriatim, in the Library Department at Devonshire House, and may become available for publication.

(iii.) A manuscript account of the life and work of John Ap John will also, probably, be printed as a Supplement.

(iv.) It has also been suggested that the original MS. of George Fox's *Journal*, covering his travels in America, be printed, literatim.

THE JOURNAL

FRIENDS' HISTORICAL SOCIETY

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY
PUBLISHED BY THE SOCIETY
AT THE FRIENDS' MEETING HOUSE, 10, N. 4TH ST., PHILADELPHIA, PA.
1880

CONTENTS

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY
PUBLISHED BY THE SOCIETY
AT THE FRIENDS' MEETING HOUSE, 10, N. 4TH ST., PHILADELPHIA, PA.
1880

Notes and Queries.

PRE-FOXITE QUAKERISM. — Dr. Winstone draws attention to several passages in Anna M. Stoddard's *Francis of Assisi*, which give 13th century instances of principles now associated with the teaching of Quakerism:—Page 101, Francis, on sending away six of the Brothers, said, "Go, preach repentance to all men . . . for God will speak in you and by you to the converting of many"; p. 105, Francis answered Cardinal Colonna that he "had received both call and Rule from Christ Himself, and that his obedience was to Him"; p. 144, "at Cardinal Ugolino's suggestion, he had for once carefully prepared his sermon, but forgot it wholly in presence of his congregation; so, with a cry to God for inspiration, he spoke as he was moved by the Holy Ghost, and both Pope and cardinals were melted to tears"; p. 164, among rules drawn up for the Third Order of Penitents was a prohibition to carry arms and use oaths.

As regards the penance which Francis inflicted upon himself (p. 151), Dr. Winstone remarks, "The punishment indicates how much the feelings (or whatever it may be called) differ from those of the people of the present century. Should not some explanatory notes be appended to the record of the eccentricities of the early Friends?"

JAMES LOGAN'S ANCESTORS.—
Can anyone give information;

other than that embodied in Armistead's *Life of James Logan*, about James Logan's father and his forebears?—HORACE J. SMITH, Moseley, Birmingham.

PENN-MEADE TRIAL.—Is there any Poem written with the courage and heroic endurance of the Jury who tried William Penn and Wm. Meade as its theme?

If it showed animal courage to ride with the "Six Hundred," certainly it evinced great moral courage on the part of twelve humble men to "stent it out" under the intimidations and threatenings of the judges on the bench at that trial. Moral courage for such resistance is not wrought up by blare of trumpets, by possibility of pensions, or even medals; and the endurance of two nights, "without meat, drink, fire or tobacco," is proof of stamina as worthy of commemoration as the bravery which excitement produces; and the certainty that it is, Kill, or be killed.

Such practically say:—

"We want no flag; no flaunting rag, for liberty to fight;
We want no blaze of murderous guns to struggle for the right;
Our spears and swords are printed words, the mind our battle plain;
We've won such victories before, and so we will again!

* * *

We want no aid of barricade to
show a front to wrong!

We have a citadel in truth more
durable and strong.

Calm words, great thoughts, un-
flinching faith, have never
striven in vain;

They've won our battles many a
time, and so they will again!

Peace! Progress! Knowledge!
Brotherhood!—the ignorant
maysneer,

The bad deny—but we rely to
bring our triumph near!

No widows' groans shall load
our cause, nor blood of brethren
slain;

We've won without such aid be-
fore, and so we will again."

From *Voices in the Crowd*. By
Charles Mackay.

How can descendants of these
jurors be found, so that if there are
any portraits of them, or legends,
or letters, referring to this trial, in
their possession, they may be
brought to light? Or are these
families like the potatoes, the best
part under ground?—HORACE J.
SMITH, Moseley, Birmingham.

WILLIAM PEGG.—Connoisseurs
of old china highly cherish pieces
of "Derby" ware painted by
William Pegg, a Quaker of the
town of Derby, and an employee at
the china factory there in 1796. It
is said that Pegg, finding his work
so highly praised, relinquished
his artistic gift from conscientious
motives. He appears later to
have found work with a Friend
named Dillwyn, a manufacturer
of the well-known Swansea ware,
and formerly associated with the
well-known Friend, Cookworthy.

A scarce book; *The Old Derby
China Factory and its Workers*,
by Haslem, will probably give
fuller details of William Pegg. In
Solon's *Book on English Porcelain*,
1903, may be seen a specimen
of Pegg's artistic work.—DIL-
WORTH ABBATT, Preston.

COALE V. CROOK.—The trouble
and error caused by the use of
initials only as a signature is
exemplified in the following:—
The collected works of Josiah
Coale, 1671, contain (pp. 21-27)
an address *To the King and Both
Houses of Parliament*, dated from
"Kingston-upon-Thames, the 5th
of the 9th Moneth, 1664," and
signed "J.C." The same address
also appears in John Crook's
works, 1701, pp. 227-234. Joseph
Smith, in his *Catalogue*, puts
the piece under both Friends
(i. 433, 491, ii. 65). The copy
of *Crook* in D. has a MS. note
on p. 227, "Josiah Coales. See
his Coll." The previous writing
of Coale, in his works, is addressed
from Kingston earlier in the
same year, and is signed "Josiah
Coale." No other paper by John
Crook, given in his works, is
addressed from Kingston. Doubt-
less Josiah Coale was the author
of the address.

The initials "E.B." stand
equally for Edward Burrough,
Edward Bourne, and Edward
Billing, and possibly other con-
temporary Quaker writers, and
it is not always easy to assign
tracts by "E.B." to the real
author.

LOVEDAY HAMBLEY (ii. 44).—
George Vaux has kindly supplied,

from the copy of *A Relation*, in Friends' Library, of Philadelphia; the portions erased from the copy of this, in **D**. This portion refers to L. H.'s bestowal of her "outward estate for the propagation of the Holy Truth," and that the wants of travelling Friends might be supplied by those to whom she left her estate, "'else," said she, 'I should never have left it to him.'" The *him* probably refers to her nephew, Thomas Lower, who had "expectations" from his aunt, as he states in his love-letter to Mary Fell, given in Webb's *Fells*, p. 266 (original in **D**., John Thompson MSS.). The copy of *A Relation* in **D**. came from a library in L. H.'s county, Cornwall, and the erasure is old, hence it appears likely that there was some difficulty in the disposal of the estate.

Some other trouble in the family is referred to in a letter from Alexander Parker to George Fox in 1658 (**D**. Swarthmore MSS. iii. 142), and here also, curiously, an erasure has been made. The words crossed through are as follows:—"Something hath fallen out att Tregangeevs, which hath been noe litle trouble to me. There was for a time a very great appearance of love betweene Love-dy Hambly and Eliz. Trelawny, but of late time a great breach hath happened, and L. Hambly hath taking great offence agt. Eliz: now wife to Thomas Lower. Some that haue litle love to Truth haue cast a foule scandall vpon Eliz: for something done in former time, which J beleuee is altogether false. J haue gone about as much a possible to keepe peace amongst

them. . . . J was made free to give thee a litle hint of this thing. Thow knowes them both as they stand towards the Truth. J may give thee a more full relation when J see thee." Elizabeth Trelawny was the daughter of Sir John Trelawny, Bart., and married Thomas Lower. Her death occurred about the year 1662. In 1668, T. Lower married Mary Fell, of Swarthmore Hall. See G. Fox's *Journal*; Webb's *Fells*, p. 248. In **D**. there is a deed, dated 1666, which mentions the names of "Jonathan Trelawny of Trelawne, esquire," and "Walter Hambly." Further information respecting these two families would be welcomed.

CHARLES GOUGH.—Was Gough, the victim of the Helvellyn fatality immortalised by Scott and Wordsworth, a Quaker?

An original account of the discovery of the skeleton of the poor wanderer appears in *The London Packet* newspaper, dated August, 1805. The following particulars may be of interest.

Gough is described as a young gentleman from Manchester, who left Patterdale for Wythburn (where he was wont occasionally to stay) in April, 1805. His remains were discovered in August of the same year by shepherds; his fishing rod was on a ledge of rocks above. His faithful canine friend with a litter of puppies lay on his great coat.

The shepherds, after some difficulty, secured the animal, which was, the account says, taken to Mr. Gough's maternal uncle, Mr. W. Braithwaite, of Kendal. — DILWORTH ABBATT, Preston.

[Charles Gough was a Friend to within a short time of his death. The circumstances connected with the accident which terminated his life have been given in various books and papers, notably in Mary Carr's *Thomas Wilkinson*, recently published, which contains a poetical allusion to the event, and some correspondence on the place of Gough's fall. The subject has recently been revived in newspaper articles, which deal mainly with the conduct of the little dog! Gough was buried in the Friends' Burial Ground at Tirril.—Eds.]

THE WILL OF JOHN ABRAHAM.¹

This is the last Will and Testament of mee *John Abraham* of Manchester whereby I doe ratifie a Lease beareinge date the Seventeenth day of November last past And a release beareinge date the Eighteenth of the same month of November last past. Both of them made betweene mee the said John Abraham of th'one parte and Thomas Lower of Marshgrange in the County of Lancaster Gentleman and Leonard Bessell of Beakeley within Furnes in the said County of Lancaster Husband man upon th'other

¹ John Abraham was born at Warrington in 1624. He settled in Manchester, where he carried on business as "Salter," and Merchant, at Abraham's Court (now Queen's Chambers), Market Street, where he died in 1681. He was one of the earliest in Manchester to embrace the teaching of George Fox. His wife, who was an Owen by birth, and, probably, previously married to — Wood, never joined the Friends. For further particulars see THE JOURNAL, vol. I.

parte And all and every the uses and estates thereby granted and lymitted.

And I doe hereby give and bequeath unto my Son Daniel Abraham All that my mesuage or tenement with th' appurtenances thereunto belonginge situate lyeinge and beinge in Etchells in the County of Chester comonly called or knowne by the name of the Lowerhouse at the High Greave heretofore in the holdinge or occupaçon of Robert Goodyeare Gentleman or of his assignes And now in the tenure holdinge or occupaçon of mee the said John Abraham or of my assignes or undertenants which J hold by lease from Robert Tatton late of Withenshawe in the County of Chester Esq deceased William Tatton Gentleman son and heire apparent of the said Robert and John Bennett of Abington in the County of Cambridge Esqr for the terme of foure score and nyneteene yeares comenceinge from the first day of June which was in the yeare of our Lord God One thousand sixe hundred sixty and one If Elizabeth Abraham and Mary Abraham daughters of mee the said John Abraham and Thomas Wood² son of Thomas Wood late of Manchester aforesaid deceed or any of them shall and doo soe longe live and for one and twenty yeares over To hold unto him the said Daniel Abraham for and duringe the remainder that shalbee at the tyme of my decese to come of the said tenures if he shall soe longe live And from and after his decese the said termes and estates not beinge determined I give the

² Perhaps a stepson of testator.

same to such child or children of my Said son Daniel as shalbee liveinge at the tyme of his death his her and their executors and administrators to bee divided between them if more than one Nevertheless upon Condiçon and trust that hee the said Daniel his childe or children shall out of the said þmisses pay unto my daughter Mary Abraham a rent charge or yearly sume of Twenty pounds for and duringe soe longe tyme as shee shall continue sole and unmarried And upon this further trust and condiçon that they pay out of the said premises unto Mary Moore my servant maid the rent charge or Yearly sum of Twenty shillings for and duringe the remainder of what shalbee at the tyme of my decease to Come of my termes and estates therein if shee the said Mary Moores shall soe longe live And if it shall happen my said sonn Daniel to dye before the determinaçon of the said tenures and estates leaveinge noe childe or children of his body begotten Or if such childe or children shall happen to dye before any of them shall attaine the age of eightene yeares or bee married Then I give and bequeath All the remainder that shall bee then to come of my estate and estates in the premises unto my said daughter Mary her executors and assigns Subject nevertheless and charged and chargeable with the said yearly rent or sume of Twoe shillings to the said Mary Moore for her life

Item I give and bequeath unto my said daughter Mary Abraham One thousand pounds to bee paid unto her within One yeare next after her marriage Provdyed

always and my expresse minde and will is that if my Said daughter Mary shall marry cohabit or dwell with Thomas Haworth son of Lawrence Haworth late of Berewood neare Blakeburne in the County of Lancaster Yeoman as her husband Then all and every legacy and bequest hereinbefore given and bequeathed unto her shalbee utterly voyd frust rate and of none effect anything herein contained to the contrary notwithstanding And in that case my will is that if my said son Daniel shall happen to dye leaveinge noe childe or children of his body begotten Or if such childe or children shall dye before any of them shall attaine the age of eightene yeares or bee married then the said message and premises with the appurtenances in Etchells shall goe and bee to Ellen Abraham my mother and my sister Rachel Abraham Spinster both of Warrington in the aforesaid County of Lancr and to their executors and assigns to bee equally divided for the residue of my terme or termes estate or estates therein as shalbee then to come And as for the said thousand pounds hereinbefore given to my said daughter Mary In that case of herr marryinge or cohabiting with the said Thomas Haworth as aforesaid I give the same and every part thereof unto my said Son Daniel his executors and administrators.

Item I give and bequeath unto the said Thomas Lower and Leonard Fell³ Richard Johnson

³ Leonard Fell, of Baycliffe, Furness, a friend of Margaret Fell, and in some position of trust at Swarthmore, but, apparently, not related.

of Ormskirk in the County of Lancaster Husbandman William Barne of Great Soukea [Sankey] in the said County of Lancaster Yeoman Roger Haddock of Coppell in the same County Yeoman and my said son Daniel the sume of Five and twenty pounds In trust to dispose thereof to or for the use of such poore people in such manner and in such proportions as they shall think fitt And after my debts and legacies paid and the said porcion of One thousand pounds in manner aforesaid to my said daughter Mary Abraham I give and bequeath the rest and remainder of my said personal estate in Manchester to my wife Rachell and my said Son Daniel to be equally divided betwixt them.

And I doe hereby make constitute and ordeyne my loveinge friends Thomas Rudyard gent Roger Haddock aforesaid the said Rachel my Wife and Daniel my Son Executors of this my last Will and Testament And to Thomas Rudyard and Roger Haddock I give to them Fifty shillings if they take upon themselves the burthen of Executorship together with my said Wife and son.

This I declare to be my last Will and Testament makeinge voyd and null all other Wills by mee heretofore made In testimony whereof I the said John Abraham have to this my last Will and Testamt contained in twoe sheets of paper set my hand and seale the Tenth of May Anno Dni 1681 And in the thre and thirtieth year of the reigne of our Sovereigne Lord Charles the Second by the Grace of God King of England Scotland France

and Ireland Defender of the Faith etc.

John (L.S.) Abraham.

Sealed signed published and declared by the above named John Abraham the Testator for his last Will and Testamt in the presence of (the last line but three interlined ye tenth of May before sealeinge hereoff—Thomas Staynrod—Will Blackshaw—John Cooper.

Proved in the Consistory Court of Chester the 10th September 1681 by Rachael Abraham one of the Executors Power being reserved to the other Executors. And also on the 11th February 1685 was proved by Mary Chetham (Wife of Edward Chetham)⁴ testator's daughter, Rachel his widow having died leaving goods unadministered.

MARQUIS VALADI. — Thomas Carlyle in his *French Revolution* (bk. iv., chap. 4) says that this person "hastily quitted his Quaker broad brim, his Pythagorean Greek in Wapping, and the city of Glasgow." Was Valadi ever a Friend?—D.

⁴ Edward Chetham, of Nuthurst and Smedley, barrister-at-law, of Gray's Inn, great-nephew of Humphrey Chetham, founder of Chetham's Library and Hospital, Manchester. Edward Chetham, barrister-at-law, only son of Edward and Mary (Abraham) Chetham, dying unmarried, the Chetham estates, in and near Manchester, were inherited by the descendants of the two daughters of Edward and Mary, Alice Bland and Mary Clowes.

A copy of the above will, and the notes thereto, have been supplied by Emma Clarke Abraham, of Liverpool.

M. M. CLERKS, 1839.—Copies of a *List of Clerks of Monthly Meetings; Registrars of Marriages; etc.*, in London Y. M., issued by the Meeting for Sufferings in 1839, can be obtained, on payment for postage only, on application to the Librarian of D.

GEORGE HARRISON BIRKETT.—He resided in Fairview Avenue, Clontarf Road, Dublin, and was a vegetarian and total abstinence advocate. Born 1791, died Dec. 12th, 1848. Further information desired.—ARTHUR MOUNFIELD, 82, Manchester Road, Warrington.

AUTHOR WANTED.—Who was the author of the following quotation? "I expect to pass through this world but once. Any good work, therefore, any kindness, or any service I can render to any soul of man or animal, let me do it now! Let me not neglect or defer it, for I shall not pass this way again." It has been attributed to a Friend.—M. ETHEL CRAWSHAW, 99, Jerningham Road, New Cross, London, S.E.

BASIL MONTAGU.—Barrister-at-law; published, in 1814, *An Essay on Fermented Liquors*. The editions of 1814 and 1818 are signed "A water-drinker." In the third edition the author's name is given. Further information respecting him desired.—ARTHUR MOUNFIELD, 82, Manchester Road, Warrington.

[Basil Montagu wrote also *The Funerals of the Quakers*, published in London, in 1840. His preface commences, "It has been my

good fortune to live in habits of intimacy with some of the Society of Friends." He describes himself as having been "cradled and educated amidst the splendour of aristocracy."—Eds.]

JAMES AND ANN KING.—Can any one give me particulars of these two Friends—presumably husband and wife—who were resident at Newcastle-on-Tyne during the latter half of the 18th century?

Ann King was a ministering Friend living for some time in Edinburgh, as we learn from a letter addressed by John Wigham, in 1783, to some one there, then "under conviction." J. W. writes:—"I am not sorry to hear of Ann King's removing. Thou seems to pity the people for want of some to break the bread. My Dear, the Lord will take care of his own, and will feed that that is of him according to his own will, either Immediately or Instrumentally."

James King is frequently mentioned in Edinburgh Meeting minutes from 1760 to 1784. He would seem to have been a resident of Edinburgh for some time about 1764, at which date he wrote a somewhat imperious letter, thence, to Friends at Old Meldrum, directing them to change the hour of their meeting so as to accommodate two Friends from England who were on their way to visit them. A good deal of gossip has been handed down about him, from which I should fancy he was a Friend of note in his day.—WILLIAM F. MILLER, Winscombe, Somerset.

Irish Quaker Records.

At the Meeting House in Eustace Street, Dublin, there is a strong room, built with massive walls and closed by a heavy, iron, fire-proof door. Here are stored the records of the Yearly Meeting of the Society of Friends in Ireland—heavy volumes, filled with minutes of proceedings, particulars of sufferings and imprisonments, copies of epistles sent and received, testimonies, reports, and particulars of births, marriages, and deaths, etc., etc.¹ Here also are

¹ The following is the list of these as given in the *Proceedings of the Yearly Meeting, 1903*:—

National Meeting's Proceedings, Half-yearly Meeting.—No. 1, 1671-1688; No. 2, 1689-1707; No. 3, 1708-1757; No. 4, 1757-1778; No. 5, 1778-1797.

Yearly Meeting's Proceedings.—No. 6, 1798-1808; No. 7, 1809-1852; No. 8, 1853-1867. From 1863-1902, printed copies.

National Women's Meeting Records.—No. 1, 1674-1776; No. 2, 1776-1798.

Women's Yearly Meeting.—1791-1840; 1841-1882; 1883-1899 (1899-1901 printed); 1902 in Manuscript; also 1800-1825.

Advices of London Yearly Meeting, classified (some with Dublin Yearly Meeting Advices), 4 vols.

Testimonies against Tithes.—Nos. 1 and 2, National Sufferings.

Account of Progress of Truth.—No. 1, 1700-1748; No. 2, 1748-1848.

Epistles from National Meeting and Yearly Meeting.—No. 1, 1708-1739; No. 2, 1739-1766; No. 3, 1766-1791; No. 4, 1794-1821; No. 5, 1822-1853; No. 6, 1854-1870.

Epistles to Dublin Yearly Meeting.—1821-1847; 1848-1854.

Minutes of Half-year's Meeting.—1671-1688.

Minutes and Advices of Half-year's Meeting.

Minutes of National Meetings of Ministers and Elders.—1757-1834; 1835-1894; 1895-1902.

Answers to Queries.—1822-1862.

Women's Yearly Meeting.—Answers to Queries; and Epistles Received and Answered.—No. 1, 1826-1843; No. 2, 1844-1867.

Sufferings of Friends.—1656-1671.

Records of National Half-yearly Meeting.—1754-1768.

Proceedings of Tract Association.—1814-1844.

Proceedings of Parliamentary Committee.—No. 1, 1698-1730; No. 2, 1731-1778; No. 3, 1779-1797, when the duties were taken over by the Yearly Meeting's Committee.

Proceedings of Yearly Meeting's Committee.—No. 1, 1797-1817; No. 2, 1817-1825; No. 3, 1825-1834; No. 4, 1834-1853; No. 5, 1853-1892; No. 6, 1892-1903.

the books of Leinster Quarterly Meeting, and of all the Monthly Meetings of that Province, with the exception of Co. Wexford.²

Persons who wish to consult the original records, have, in many cases, to visit the particular localities where they are kept, a state of things convenient to the few but inconvenient to the many. A much better arrangement exists in England, under which, consequent on legislation which came into effect in 1837, and which did not apply to Ireland, all the records of births, marriages, and deaths, belonging to Friends in England, were sent up to London and stored in Somerset House, where access to them is easy, and research is facilitated.³ Dublin Yearly Meeting, however, about fifty years ago, directed that copies should be made of the registers of all the Irish Monthly Meetings; which work was fairly well carried out, and these transcripts are now readily accessible at Eustace Street. In many cases, however, interesting details, which are in the original books,

Testimonies concerning Ministering Friends, 1661-1899.

Proceedings of Committee of National Meeting's Boarding School, 1764-1770.

Register of Births, Marriages, and Deaths of the following Monthly Meetings:—Ulster—Lisburn, Lurgan, Grange, Richhill; Leinster—Moate, Co. Wexford, Carlow, Edenderry, Wicklow, Mountmellick, Dublin; Munster—Cork, Co. Tipperary, Waterford, Limerick, Youghal.

And following in Chronological Order:—National Register of Births, Marriages, and Deaths, 8 volumes.

² The Monthly Meetings in Munster keep their own records, and those of Ulster are preserved at Lisburn.

³ The registers of London Yearly Meeting may also and are more readily searched at Devonshire House. Records stored at Somerset House of births, marriages, and deaths prior to 1837, consist of 1622 books, or portions of books, left just as they were surrendered, no digest of their contents having been made whilst in the custody of the Registrar General. Before the surrender, however, a digest was made by Friends under very careful supervision, in form very convenient for search. Entries are arranged (i.) geographically in Quarterly Meeting areas; (ii.) alphabetically; (iii.) as near as possible chronologically. If the approximate date of any given event, and the Quarterly Meeting area in which it occurred, be known, a search of a few minutes will determine whether an entry respecting it is to be found. Opposite each entry is a number giving the book and page on which the original entry occurs.

In the registers of births, marriages, and deaths from 1837 to the present time, the sub-division into Quarterly Meeting areas has been discarded and all entries are arranged alphabetically and chronologically.

Certified copies of entries, under the hand of the Recording Clerk, can be at any time obtained on payment of the usual statutory charges.

Eds.

have not been reproduced, and no one who is accustomed to look up old records will be satisfied to rely on a copy if the original can be obtained.

The Society of Friends first became an organised body in Ireland in the time of the Commonwealth. The year 1655 was the starting point in many places, and the books indicate that, almost immediately, the complex details of Discipline, with which we are all so familiar, took shape, and became part of the Society's procedure. No one can look through the pages of these old volumes without being impressed by the minute and conscientious care devoted to the work in hand. There are endless pages of manuscript, in some cases beautifully written, in all showing a scrupulous regard for accuracy of statement, and in many, no doubt, revealing a narrowness and rigidity belonging to times now passed away.

Very many of the early Friends were Cromwellian soldiers, and came to Ireland with the Parliamentary forces in 1649. Amongst these may be mentioned the names of

Barcroft.	Garratt.	Roberts.
Clibborn.	Goffe.	Thompson.
Cooper.	Goodbody.	Williams.
Edmundson.	Haughton.	Wright.

There were many others now no longer known amongst us.

Following in the wake of the army came the Planters. The Cromwellian method was to offer the natives the alternative of going "to hell or to Connaught," and to reward the soldiers with grants of land thus cleared, and to repay those adventurers who had lent money to the Parliament for the equipment of its forces, with similar grants. The latter were called "Planters," and descended from them we have numerous well-known families. The following names are taken from the list in Mr. O'Hart's book on Irish Pedigrees.

Alexander.	Davis.	Pim.
Allen.	Fisher.	Richardson.
Baker.	Haughton.	Roberts.
Banks.	Hutton.	Russell.
Barrington.	Jackson.	Scott.
Beale.	Lamb.	Watson.
Bell.	Nicholson.	Webb.
Bewley.	Pearson.	Woods.
Cooper.	Pike.	

That these soldiers and settlers were able to remain in peace in the country, to cultivate the land they had taken from others, and to become industrious, thrifty, and respected, speaks well perhaps for both the forbearance of the natives and their own good qualities. They were not, in many cases, equipped with large resources. A Friend, who still resides on the land which his predecessors obtained 230 years ago, has told me that he has the box in which the first members of the family brought over their clothes. He and I do not always agree in what we think best for the future of the country, and, although his acres are not few, he repeats with gusto the advice of a colleague, of his own way of thinking, "Keep the box; you'll want it when you are going back again."

We find that the English, who came to Ireland and became Friends, were, with the exception of the districts south of the Thames, fairly representative of the whole of their country. It may be of interest to recite the names of twenty-two counties from which some sixty-nine families came :—

From Cumberland (the largest contingent of all) :—Bewley, Boake, Carleton, Dickinson, Haughton, Hutchinson, Jenkinson, Knott, Mark, Nicholson, Robinson, Rooke, Thompson, Todhunter, Walker, Wilson.

From Westmorland :—Edmundson.

From Northumberland :—Turner.

From Yorkshire :—Calvert, Goodbody, Hall, Hoope, Inman, Medcalf, Miller, Penrose, Robinson, Shackleton, Taylor, Wilkinson.

From Durham :—Chaytor and Clibborn.

From Lancashire :—Barcroft, Haydock, and Jackson.

From Cheshire :—Russell and Strettell.

From Shropshire :—Manliffe and Watson.

From Leicestershire :—Church, Eves, and Pim.

From Northamptonshire :—Bell, Cherry, Grubb, Poole, White, and Whitten.

From Warwickshire :—Heritage and Richardson.

From Worcestershire :—Handy and Thacker.

From Gloucestershire :—Deaves, Hanks, Harris, and Humphreys.

From Wiltshire :—Fennell.

From Norfolk :—Fitt.

From Hertfordshire :—Baker of Clonmel.

From London :—Baker of Dublin, Fisher, and Wakefield.

From Suffolk :—Beale, Peet, and Walpole.

From Sussex :—Gough.

From Berkshire :—Pike.

From Essex :—Garratt and Strangman.

From Devonshire :—Abbott.

Also from Scotland :—Barclay, Bell, Douglas, Forbes, Greer, Murray, and Pillar.

From Wales :—Roberts and Davis.

From the Isle of Man :—Simmons.

From France :—Bennis.

Among Irish names we have Byrne, Macan, Macquillan, Murphy, Neale, O'Brien.

To the Irish and French names others may be added which might at first sight be supposed to have been English. In the days of war and persecution, which existed for 100 years after the Society was formed in Ireland, many people changed their names. Political proscription, the cruel stress of the penal laws, and religious rancour led many to seek relief in a new identity by changing their names. Mr. O'Hart, in his interesting work, gives, amongst many others, the following examples of French names Anglicised :—

Le Blanc became White.	Le Roy became King.
Le Fevre became Smith.	Letellier became Taylor.
Le Monniere became Miller.	Tonnellier became Cooper.
Le Noir became Black.	Villebois became Williams.

He also gives the following familiar names as being of French origin :—

Abbott.	Chamberlaine.	Grubb.
Alexander.	Dawson.	Harris.
Banks.	Ellice.	Lamb.
Beale.	Garrett.	Martin.
Bennet.	Gibson.	Russell.
	Graham.	

In looking over the Christian names which the early Irish Friends gave their children, we find indications of the peculiar circumstances under which the Society came into being. It is characteristic of the autobiographies of the early Friends that they, in many instances, while relating their early history, make little allusion to their parents. Names are not given. A writer says, "My father was—" so and so; but omits his father's name. Doubtless, in many cases, especially when people were in good social position, the joining of the new sect was followed by repudiation by the parents and relatives. Hence the reticence in alluding to family history. Family names, therefore, which subsequently were conferred with great uniformity, were not adopted at the beginning, and new names, and, under Puritan influences, Scripture names, were freely given. Thus we find at the end of the seventeenth century such names as :—

Abigail.	Bathsheba.	Christian.
Abraham.	Blessing.	Daniel.
Adam.	Caleb.	Deborah.

Dorcas.	Joan.	Nathanael.
Enoch.	Johanna.	Nehemiah.
Ephraim.	Jonathan.	Patience.
Esther.	Joshua.	Paul.
Experience.	Josiah.	Peter.
Gabriel.	Judith.	Rebecca.
Gamaliel.	Martha.	Ruth.
Grace.	Matthew.	Timothy.
Ishmael.	Miriam.	Tobias.
Jeremiah.	Moses.	

William Edmundson named one of his daughters, Hindrance, and his youngest son, Tryal. Some of the old Cromwellian iron must have remained in his soul ; this appears from reading his will, otherwise how could he give his innocent infant daughter such a name, that would remain with her through life ? Tryal, his son, notwithstanding his name, appears to have turned out very well. *He* had two sons, who were twins, and he called them Caleb and Joshua. To the fact that it was Caleb that died and Joshua who survived, we owe the family name with which we are so familiar.

By the middle of the eighteenth century the quaint Scripture names had disappeared, with the exception of some that are still common, and the range of choice became restricted. The following fifteen names of men and twenty names of women include those of the vast majority of Friends from the middle of the eighteenth to the middle of the nineteenth centuries.

MEN.		
Benjamin.	Henry.	Michael.
Charles.	Jacob.	Robert.
Edward.	John.	Samuel.
Frederick.	Jonathan.	Thomas.
George.	Joseph.	William.
WOMEN.		
Abigail.	Hannah.	Maria.
Anna.	Isabella.	Mary.
Anne.	Jane.	Rachel.
Charlotte.	Louisa.	Ruth.
Deborah.	Lucy.	Sarah.
Elizabeth.	Lydia.	Susanna.
Emma.	Margaret.	

This want of variety naturally led to confusion ; names, which are given for purposes of distinction, failed to distinguish when two or three of the same surname also bore the same Christian name. To obviate this, it was customary to add the father's name at the end : thus, Joseph Walpole,

of Ashbrook, Queen's County, was called Joseph Walpole (William), William having been his father's name, to distinguish him from his cousin, Joseph Walpole, of Ballyduff.

Occasionally, however, the father's name was introduced between the Christian and surnames; thus, in Waterford, there were two Joshua Strangmans, cousins, one was called Joshua (John) and the other Joshua (William). It may probably be a matter of surprise to others, as it was to me, until I had examined the records, to learn that these second names were not their own but their fathers'.

Such a uniformity surely can only have arisen in a state of stagnation, and from the iron discipline which encouraged introversion and discouraged all liberty to the imagination. Its dullness is most markedly seen in contrast with the saturnalia in nomenclature which came in when the old trammels of plainness of speech, behaviour, and apparel became relaxed, some fifty years ago. Then the pages of fiction and romance would seem to have been ransacked to get fancy names. Perhaps it was not so much to get away from the old associations as to enjoy an innocent liberty hitherto forbidden, with the usual result of running to the other extreme.

The following are some of our modern names :—

BOYS.

Arthur.
Augustus.
Basil.
Cecil.
Eric.

Louis.
Malcolm.
Maurice.
Norman.
Oscar.

Oswald.
Reginald.
Victor.

GIRLS.

Audrey.
Beatrice.
Doreen.
Eileen.
Elsie.
Ethel.
Eva.

Hilda.
Irene.
Kathleen.
Lilian.
Mabel.
Madeline.
Maud.

Muriel.
Olive.
Phyllis.
Rosamund.
Rowena.
Sylvia.

Who would ever think they were Quakers?

In the early days, each child received one name and one only. Now it is common to give two names, but as the child grows up one is put away and not used, and seems to serve but little purpose. The double names began towards the end of the eighteenth century, with combinations such as William Henry, Joseph John, Mary Anne, and Sarah Maria, both names being used. While it is common amongst people in what is called good society to give their

children three or four Christian names, they do not *use* more than one. The use of the double name is said to be characteristic of Friends.

A custom was common in former times, when a child had died in infancy, of calling a younger child by the same name; and there were many instances where the second having also died, the same name was conferred on a third. Probably most will agree that this practice is one more honoured in the breach than in the observance.

Family names were common, the names of the grandparents appearing constantly amongst the children, as well as those of the parents. Distinctive names thus became associated with families, such as Tobias, Jonathan, and Ruth among the Pims; Mark (changing to Marcus) among the Goodbodys; Francis among the Davis's of County Wexford; Reuben among the Harveys and Fishers; Dinah among the Russells; Rachel among the Malcomsons; Abraham among the Shackletons; Ambrose among the Barcrofts; and many others.

The birth rate was apparently much higher among Friends in former times than is now the case. Jacob and Eliza Goff, of Horetown, had twenty-one children, and, at the time of her death, *she* had forty-five grandchildren and twenty-nine great-grandchildren living. George and Lydia Newsom had eighteen children, and Samuel Pearson Haughton (by his three wives) also had eighteen. These, of course, were exceptional, but a dozen seems to have been not uncommon. Marriages with but two or three children were rare.

The mortality seems to have been high and many gaps in these large households appear, representing little ones who did not survive their infancy. The change in position and habits of life, which followed increase of wealth, have brought, amongst Friends, as amongst others, the result of a diminished birth rate. A life of ease and luxury does not lead to increase in numbers. Nature takes her own methods for self-preservation, and a class which is to become more numerous must be recruited from the poor. If this does not occur that class dies out.

With the increase of luxury has come also a lowering of the marriage rate, and the average age of marriage is now much higher than it used to be. It was usual for men to marry at from twenty-two to twenty-four years of age, and their wives were frequently under twenty. The

degree of regularity in this respect is surprising, and to a genealogist is often of assistance in tracing up the scattered generations of families where the records are deficient, as they sometimes are, in identification.

One of the most prominent features in the records of the Society is the great number of "marriages out," or, as our discreet officialism styles them, "not according to rule." It says much for the vitality of the body that the desolation did not amount to complete destruction, which resulted from the rigid way in which the testimony, leading to disownment, was carried out against those who had recourse to "marriage by a priest," *i.e.*, by a clergyman "in holy orders."

What the numbers of the Society were in the eighteenth century is now unknown, but there is reason to believe that the high estimates sometimes made are much in excess of what was really the case. A detailed examination of the births and deaths by a competent statistician would, no doubt, reveal something near the truth. It is to be noted that in the lists of those who suffered persecution the same names appear over and over again. In 1844, when the population of Ireland had about reached its highest point, a return showed that the membership of the Society amounted to 3,186. Since then, the whole population has fallen off by about fifty per cent., but Friends—the return for 1903 having stood at 2,511—have diminished but twenty-one per cent.

This rate of diminution is approximately preserved only in the Province of Leinster, where the decrease has been twenty-five per cent.; Munster shows a falling off of about seventy per cent., while Ulster on the other hand shows an increase (confined to the Meetings of Lisburn and Lurgan) of 110 per cent. This remarkable feature is accounted for by the admission, during the latter third of the nineteenth century, of something like 500 "Attendern."

The greatest contrasts in numbers during the above sixty years are seen in some of the country Meetings. Thus while Richhill, Grange, Moate, and Co. Wexford, have very nearly held their own, Mountmellick has fallen from 238 to 19, Co. Tipperary from 324 to 45, and Limerick from 161 to 22. Cork and Waterford have both lost more than half their numbers, while Dublin (apart from the Meetings of Mountmellick and Edenderry which it has recently absorbed) has increased from 715 to 807.

These somewhat surprising results have occurred notwithstanding the terrible depletion from "marriages out."

The rule of invariable disownment was practically in force until the middle of the nineteenth century, and since then voluntary separation after "marriage out" has continued as a cause of diminution. But for two hundred years the rule was continually in force, and the marriage registers show many hundreds of names of those who ceased to be members on account of "marrying out."

The Dublin books, the transcript of which was made by our late friend, Samuel J. Scott, and which are models of conscientious work and beautiful penmanship, are melancholy records of what the Society lost through the rigidity of its marriage rules. The number disowned under this head, between the years 1800 and 1860, amounted to 174 in Dublin alone.

In some cases, but they were a small minority, members who had "married out" were, after making due confession that they had done wrong, received again into membership, but there can be little doubt that if the more tolerant spirit of the present day had existed formerly, the Society would now be much more numerous.

THOMAS HENRY WEBB.

To be concluded.

Friends on the Atlantic.¹

COST OF VOYAGE.

At a Meeting for Sufferings held on the 20th of 11th month, 1772 :—

"A Bill was brought in for the Passage and Accommodation of our Friends, Samuel Emlen and Thomas Thornbrough to New York, amounting to £63."

¹ Interesting details of the voyages of Irish Friends may be found in A. C. Myers's *Immigration of the Irish Quakers into Pennsylvania, 1682-1750, 1902.*

Disused Burial Grounds in South Yorkshire.

MONKBRETTON OR BURTON.

This is a now populous village about two miles from Barnsley. The ground is situated on a bleak hill top, and, from the number of graves still to be traced in it, must have been the resting place of many of the earlier Friends of the district. The Meeting there was for some years held at the houses of its members in rotation, and dates from the very earliest years of the Society's existence. About the year 1697, a Meeting House was erected upon part of the ground. Tradition says that the plot was originally given for the purposes of burial by one George Ellis,¹ who was not then a Friend, but afterwards became one, and that the reason of the gift was a feeling of compassion for the indignities suffered by Friends in regard to the burial of their dead. It is said that on one of these occasions, as a funeral party was conveying the remains to what was then the only burial place in the neighbourhood, probably the churchyard at Royston, two miles away, they were molested by a party of roughs, who threw the coffin from the shoulders of the bearers, and the corpse fell out on the road, and that Geo. Ellis, witnessing the disgraceful scene, gave the ground to Burton Friends, to obviate the need of their going so far to dispose of their dead. There is a quaint engraved brass plate, dated 1657, now in the porch of Barnsley Meeting House on which is set forth a Scriptural apology for burial in unconsecrated ground.² It was removed from over the gateway of the Burton ground at the time when the old Meeting House there was pulled down, and the Meeting transferred to Barnsley, about 1815.

As stated in *THE JOURNAL*,³ the three Meetings constituting Pontefract Monthly Meeting in the 17th century, were Burton, Ossett, and Denby.

¹ George Ellis, of Burton Meeting, appears in the list of Yorkshire Friends, given in *THE JOURNAL*, ii. 33.

² The wording of this inscription is given in *The Friends' Monthly Magazine*, vol. i. (1830), p. 359. It was also printed as a small broadside, with this note, "The original of this Copy was engraved, Anno Domini 1657, and renewed by Order of John Wilson, Senior, of Barnsley, 1776." Richard Farnsworth is said to have been the author of the inscription.

³ ii. 33.

There are a few flat gravestones in the Burton Burial Ground, now nearly illegible. One of these, forty years ago, bore the inscription: "Here lyeth interred the body of William Fletcher, of Barnsley, who departed this life the ninth day of the sixth month, 1689, aged 42 years, and also Hannah, his daughter, who dyed the 26th day of 1st month, 1690, aged $7\frac{1}{2}$ years," and another: "Here lyeth the Body of Samuëll Nickleson, late of Darton, buried the 28 day of December, 1688."

At the time the Burial Ground became the property of Friends, it adjoined what was common land, and the enclosure act which afterwards dealt with it awarded the right of road through what is now private property, with sufficient ground on which to turn a hearse and needful carriages.

LUMBROYD.

This Burial Ground adjoined a hamlet of that name near the town of Penistone and here also there was, within living memory, a small Meeting House, which has now been removed, and the ground planted.

HOYLAND SWAYNE.

No Meeting House is believed to have existed here. The ground is within two or three miles of Highflatts, and was sold more than fifty years ago, with a covenant that the surface was not to be disturbed.

AGBRIGG.

This ground, now practically within the city of Wakefield, is still held by Friends, but has long been disused.

WARMSWORTH.

Thomas Aldam, of Warmsworth, was closely associated with George Fox, and is often mentioned in his *Journal*. He, or one of his immediate descendants, gave the ground to Friends, and it was for generations the burial place of the Aldams, Paynes, and others. A few years ago, the Monthly Meeting of Balby handed it back to the late William Aldam, and it now forms, with the Meeting House, a portion of the family estate.

RAWCLIFFE, NEAR GOOLE.

This ground has now passed out of the possession of the Society. There was formerly a Meeting here.

BRAITHWAITE, NEAR DONCASTER.

This ground also has been sold by Friends.

HILLAM.

Situated about a mile and a half from Milford Junction, this ground, long disused, is under the care of Pontefract Monthly Meeting, which occasioned the late James Backhouse (the elder) to remark that Hillam Friends belonged to York Monthly Meeting when they were living, but to Pontefract Monthly Meeting when they were dead. The ground is now used as a garden, being let at a small annual rental. There is no Meeting House connected with it.

CHARLES BRADY.

"Honest Margret."¹

MARYLAND, The 25th of the
4th m^o. 1683.

DEAR G. F.

We have this day had a perticular Meeting for Truths Concernes, and are goeing to Pensilvania to Advise with Freinds there, and at West Jersy, concerning the wellfare of Truth in those parts, Virginia, and Carolina.

Dear G: F: there is one thing more that we have upon our Minds, and that is Concerning Margret Holland. She is a very wrong Spirited Woman, and takes part with all the wrong Rable against Friends; and when Friends have dealt with her, Shee strengthens herself against us by a Letter which she hath Received from thee, wherein she is called Honest Margret. Soe we Desire thee to give a Word of Advice to her by us when thou writes to us.²

¹ From *Epistles Received*, vol. 1, p. 3. This series of six folio volumes, in manuscript (1683-1897), preserved in D., contains copies of Epistles addressed to London Y.M. from New England, New York, Virginia, North and South Carolina, Pennsylvania, Maryland, Long Island, Barbados, Nevis, Georgia, Rhode Island, Tortola, France, Germany; Cape of Good Hope, Ohio, Indiana, Canada, Holland, Syria, Ireland; Scotland, Wales, St. Croix, Jersey, and other parts.

² This interesting communication is not signed, but as it appears to form an addendum to a letter signed by Wm. Richardson, Wm. Berry, Richard Johns, and Thomas Taylor, we may presume these Friends were the writers.

Words of Sympathy for New England Sufferers.

As an Appendix to Samuel Gorton's *Antidote Against the Common Plague of the World*, 4to, 1657, there are printed, in about thirty pages, some letters which passed between the author of the book and Friends in prison in Boston Gaol, New England, in 1656.

The history of the persecutions in New England is so full of the hatred felt by the representatives of Church and State for the Quaker preachers who reached their shores, that it is comforting to realise that amid all this opposition and ill feeling there were some in the various colonies who were drawn out in sympathy with the victims of the New England laws.

Samuel Gorton was one of these, and his letters give some insight into the depth of his sympathy. For he had himself felt the sharp edge of persecution both in New England and in the neighbouring colony of Rhode Island, and had been several times imprisoned for the expression of his religious views, since his immigration in 1636. Gorton was living at this time at Warwick, on Rhode Island, in which place, named by himself after his patron, the Earl of Warwick, he had considerable influence. He died in 1677.

The correspondence is prefaced by the following sentence :—

Certain Copies of Letters which passed betwixt the Penman of this Treatise, and certain men newly come out of Old England into New ;

Who when they were arrived at Boston in the Massachusetts-Bay, the Governour being informed they were such as are called Quakers, he sent officers to fetch them ashoar, and being forthwith brought into examination what their business was into these parts, they answered, To spread the Gospel, and to do the worke of the Lord, whereupon they were all committed to prison both Men and Women, there to remaine till the return of the Ship, and then to be carried back into England, the Master being bound in 500l with others for security with

him to set them ashoar in England againe, and that upon his own cost and charge, lest the purity of the Religion professed in the Churches of New England should be defiled with Errour.

The first letter is as follows :—

Warwick, Septemb. 16. 1656.

The Superscription.

To the Strangers and out-casts, with respect to carnall Israel, now in prison at Boston, for the name of Christ, these with trust present in Massachusetts, New England.

Christian Friends.

The report of your demeanour, with some others of the same mind with you formerly put in possession of the place of your present abroad, as is reported to us, as also the errand you professe you come with into these parts, hath much taken my heart, so that I cannot withhold my hand from expressing its desires after you ; which present habitation of yours our selves have had a proof of, from like grounds and reasons that have possessed you thereof, unto which in some measure we still remain in point of banishment under pain of death, out of these parts ; a prohibition from that liberty, which no Christian ought to be infringed of : And though we have a larger room in bodily respects, than for present your selves have, yet we desire to see the prison doors open, before we attempt to go out, either by force or stealth, or by intreaty, which we doubt not but the bolts will fly back in the best season, both in regard of your selves and us : but we apprise more of the appearance of an evident hand of God exalting him self in his own way, than we do of our bodily livelyhood : for we fear not the face of man, for God hath showed us what all flesh is, otherwise we would visit you in the place where you remain, though we came unto you on our bare feet, or any that professeth the Lord Iesus, opposing his authority against all the powers of darknesse. If God have brought you into these parts, as instruments to open the excellencies of the Tabernacle wherever the Cloud causeth you to abide, no doubt but this your imprisonment shall be an effectual preface to your work, to bring the Gain-sayers to nought, which my soul waits for, not with respect to any particular mans person, but with respect unto that universall spirit of wickednesse gone out into the world to deceive and

tyrannise, and in that respect my soul saith, O Lord, I have waited for thy salvation . . .

I may not presume to use a word of exhortation unto you, being I had rather (as having more need) to be admonished by you, not doubting but you are plentifully enabled to admonish one another, let me make bold to say thus much to my self, *Stand still, and behold the salvation of the Lord.* We are Persons lie here as buried unto the Sons of men, in a corner of the Earth, grudged at that we have this present burying place: But our God may please to send some of his Saints unto us, to speak words which the dead hearing them shall live.

I may not trouble you further at this time, onely if we knew that you had a mind to stay in these parts after your enlargement (for we hear you are to be sent back for *England*) and what time the Ship would set Saile, or could have hope the Master would deliver you, we would endeavour to have a Vessell in readinesse when the Ship goeth out of Harbour, to take you in, and set you where you may enjoy your liberty.

I marvell what manner of God your Adversaries trust in, who is so fearfull of being infected with errour, or how they think they shall escape the wiles and power of the Devill, when the arm of flesh fails them, whereby they seek to defend them selves for the present; sure they think their God will be grown to more power and care over them, in, and after death, or else they will be loath to passe through it; but I leave them, and in Spirit cleave unto him (as being in you) who is ever the same all Sufficient,

In whom I am yours,

SAMUEL GORTON.

Then follows:—

A Copy of a Letter from the Men called *Quakers.*
The Superscription.

For our Friend, *Samuel Gorton*, this deliver.
Friend.

In that measure which we have received, which is eternall, we see thee, and behold thee, and have onenesse with thee . . .

Then follow many wearisome words which seem to have little point or meaning. Later the writers say:—

Now to that which thou writes to us, to know our minds to stay in these parts, we are unwilling to go out of these parts, if here we could be suffered to stay, but we are willing to mind the Lord, what way he will take for our staying, and if he in wisdom shall raise thee up, and others for that end, we shall be willing to accept of it ; but what the Master of the Ship will do in the thing we know not, they indeavouring to force him to enter into bond of 500*l* to set us ashore in *England*, which he did at first refuse, for which they sent him to prison without Bail and Mainprize, as we are informed ; but since, he doth proffer his own bond ; but they will not at present accept it without security besides to be bound with him, for they are affraid that we should be set ashore in these parts again, therefore they make their Bond as strong as they can, but the Lord knows a way to break their bonds asunder. The Master hath been writ unto and warned that he should not enter into bond, which if he did not, it would be as a Crown of honor upon his head, but if he doth, the Lord knows how to defeat them and him too : Now what he doth is out of a slavish fear, because he would not lie in prison, and hinder his voyage, but if the bond hinder him not, he would have been willing to have delivered us, and we should have been willing to have satisfied him, which we did proffer him ; and if he be not hindred, the Ship will be ready to set sayl about fourteen dayes hence, but at present the Master doth not know what to doe, their demands being so unjust, to force him to carry us, and they not to pay him for it, nor we shall not, and yet will not take his own bond, but will have security besides, so that he and they are troubled with a burthensome stone, the Ark of God doth afflict them ; send it away they would, but yet they are not agreed what to do with it ; so we shall leave thee to be guided by that wisdom, which governs all men and things, according to the counsell of his own will, and bringeth his purposes to passe by vvhom and in vvhom he pleaseth.

From the Servants and Messengers of the Lord vvhom he hath sent and brought by the arm of his power into these parts of the Word [*sic*], for vvhich vve suffer bonds and close imprisonment, none suffered to speake or confer vwith us, nor scarce to see us, being locked up in the inward prison, as the Gaoler pretends, because vve do not deliver our Ink-horns, although he hath taken away three from us already, and vwill not suffer us to burn our owne Candles,

but takes them away from us, because vve shall not vwrite in the night—though vve are strangers to thee, and others in this place, yet seen and known in the light, yet known in the world by these Names,

[From the Common Gaol
in Boston, this 28 of the
seventh, 1656.

WILLIAM BREND,
THOMAS THURSTON,
CHRISTOP HOLDER,
JOHN COPELAND.

Post.—We and all the rest of friends wth us remember their love to thee, and if thou hast freedome let us heare from thee.

On the same page as that which contains the conclusion of this letter is written in a modern handwriting:—

Mary Price, Sarah Gibson, Mary Whitehead,¹ and Dorothy Waugh were imprisoned with the above-named.

Samuel Gorton's second letter is written from "Barwick [[?] Warwick] in the Nanhyganset-Bay this present Octob. 6, 1656."

To the Strangers, suffering imprisonment in Boston for the name of Christ; these with trust present in Massachusetts.

Loving Friends.

We have thankfully received your late and loving Letters, but are informed that since the penning of them the Master of the Ship is engaged with two of *Boston* bound with him, to set you ashoar in *England*; so that we perceive God hath diverted our desired designe, we doubt not but for the best in a further discovery of that spirit so wickedly bent to hinder (if it were possible) the fruitfull progresse of the grace of the Gospell; and it may be, the name² given unto you (we know not upon what ground) may come through an unalterable appointment, to be the naturall practice of such as so deal with you, when the terrours of the Almighty shall take hold of them.

Then follow some sixteen pages in which detailed references to the Friends' letter are made, and general approval is given to the religious views expressed. Gorton concludes:—

But I am affraid of being over tedious unto you, yet you may please to see my freedome again to salute you by the multiplication of my lines, and the rather because I perceive the ingagement for your return so speedily to *England*, and know not whether we shall ever come to speak mouth to mouth, or find a way and opportunity again to write: I hope it will not be burdensome to you to peruse this, no more than it would be to me to peruse a larger Epistle coming from your selves: And so with my hearty respects unto you all, I cease to trouble you further at this time,

Remaining yours, as you
are Christs,

SAMUELL GORTON.

In 1672, John Burnyeat and John Stubbs visited Rhode Island. The former tells us in his journal, "We had a Meeting at *Warwick*, where none had been before; and several were Convinced, and did own the Truth. And there we had to do with one *Gorton*, and his Company, who were by other People there called *Gortonians*, but they called themselves *Generalists*: They were of Opinion, *All should be saved*. But they were in reality *Ranters*: for in our Discourse they would maintain, and say, *No Creaturely Actions could be sin*; and would have no *Whoredom*, nor *Drunkenness*, nor the like to be *Sin*, but what was Spiritual; the Outward action was but creaturely. And thus in their filthy, unclean Spirits, they, like the old *Ranters*, made merry over the reproof of God's Spirit."

At a monthly meeting at ye house of W. Worfolkes, the 6th day of ye second Month, 1670, friends being mett there to consider of ye necessity of ye poore and of ye affairs of ye church . . . disbursed. . . . To Christopher Sheppherd for to buy hemp for E. Stevenson 2/4. And she is to shew to Christopher Shepherd how she bestows it, yt an account may be given to Christo Shepherd and Priscilla Camplin by hir how the hemp is wrought, whether she hath made deepings¹ yt are vendable, and account given of it to ye monthly meeting.

SCARBOROUGH M.M., *Yorkshire*.

¹ *Deepings* are the strips of twine-netting, that are laced together to form a drift-net.

Extracts from the Bishop of Chester's Visitation
for the Year 1665, relating to Friends.

Continued from vol. ii., page 138.

FRODSHAM DEANERY.

Visitation 22 Dec: 1665, in the Consistory Court
at Chester.

ASHTON CHAPEL.

Against Elizabeth Hall, Ellen Hall, John Higgenett,
& Ellen Asbrooke, Quakers.

ASHTON UPON MERSEY.

Against Robert Parker & Bridgett his wife, for Quakers
& keeping the Childe unbaptized.

GREAT BUDWORTH.

Against Samuel Naylor, Ralph Fisher, Robert Taylor,
William Gandy, gent., John Eaton, senior, John Eaton,
junior, Thomas Eaton, John Shawe, Peter Pickering,
Hugh Crosby, John Williamson, Thomas Burroughes,
Thomas Betton, John Anderton, & John Darling, for Quakers.

On which day, the said Gandy appeared by Alexander
Boniman, & he is to attend Church, & to certify at Chester
on the 27th March next. 2s. 6d.

Against John Eaton & his pretended wife, Robert
Taylor & his pretended wife, John Minshall & his pretended
wife, Samuel Naylor & his pretended wife, Thomas Bretton &
his pretended wife, Quakers, for being unlawfully married.

Against Thomas Eaton, a Quaker, whoe hath been
presented for teaching schoole.

BOWDON.

Against John Harding, & [blank] Shawe, widow, for
Quakers.

DARESBUY.

Against Henry Burtonwood, of Aston Grange, &
Margaret Williams, et [sic for "of"] Newton, Quakers,
for keeping Conventicles in their houses.

Against Thomas Hatton, of Hatton, junior, Mary
Williams, widow, Mary Williams, spinster, of Newton,
Henry Moncks, of Preston [on the Hill] & Margaret his

wife, Elizabeth Crosby, of Moore, widow, Elizabeth Taylor, of Preston, widow, Henry Burtonwood, aforesaid, & his wife, Elizabeth Swann, widow, Thomas Clare, of Walton, & Mary his wife, John Stocken, & Thomas Taylor, for Quakers.

Against the aforesaid Henry Birkenhed [*sic* for Burtonwood], Elizabeth Taylor, of New Manner, Henry Moncks, of Preston, & Mary Williams, of Newton, for not paying their Chappel lays.⁴

GRAPPENHALL.

Against Anne Hatton for being a Quaker.

FRODSHAM.

Against Richard Ashbrooke & his wife, [*blank*] Ashton, widow, & Edward Skelson, for reputed Quakers.

Against William Sarratt & his wife, Richard Trafford & his wife, Alice Sarratt, Richard Milner & his wife, Richard Challenger & his wife, Matthew Barker & Anne his wife, Richard Tutchet & Mary his wife, Thomas Choleley, Arthur Wilcockson, John Waite & Mary his wife, for Quakers.

Against Hugh Brownett & his wife, Thomas Crosse, Thomas Hatton, senior, George Mountfield & Mary his wife, John Milner & Priscilla his wife, & Thomas Fryer, for the same, & some of them for keeping their children unchristened.

PEOVER INFERIOR.

Against Thomas Humfreys, of Allostocke, Margaret Dean, Hugh Mee & Mary his wife, for Quakers.

Against Hugh Mee, of Hulme Lane, Thomas Buckley, of Plumley, & Alice his wife, & George & Thomas, their sons, for the same.

On which day, the said Mee appeared & denied the charge, nevertheless he was warned to attend Church, & to certify of the same at Chester on the 27th March next. 2s. 6d.

Against Thomas Buckley [see above] for not paying his Church lay, 4s. 5d. & xs.

Against the aforesaid Thomas Buckley for [not paying his Easter dues] 3d.

RUNCORNE.

Against Thomas Davenport, senior, & Alice his wife, Thomas Davenport, junior, & his wife, Peter Davenport

⁴ Lays=rates. The lays here required were the compulsory church-rates against which Friends have always protested.

& his wife, Margaret Royles, widow, Thomas Boulton, Thomas Leivsley & his wife, & Margaret Coppocke, for Quakers.

Against the aforesaid Thomas Davenport, Thomas Leivsley, & Peter Davenport, & their wives, for not being married according to the Canons & Laws ecclesiastical.

Against the said Thomas Davenport 8s, the said Thomas Lievey 2s, & Thomas Boulton 4s, for not paying their Church lays aforesaid.

Against Margaret Royles 8s, & John Higginson 8s, for the same.

Against the aforesaid Thomas Davenport for burying his daughter in Whitley townfield.

WITTON CHAPEL.

Against Thomas Northcote, John Jackson, William Haughton, George Deakin, Mary Bradford, Richard Cawley, Mary Jackson, George Pownall, junior, Quakers.

On which day, the said Mary Jackson appeared by her husband, & she is to attend Church, & to certify the fact at Chester on the 27th March next. 2s. 6d.

Also Norcot appeared by Alexander Boniman, & is to do likewise, & to certify on the same day. 2s. 6d.

Against Thomas Bramall, Christopher Bramall, Peter Worrall, Peter Venables, gent., George Ellams, Hugh Crosby, & John Amery, for the same.

On which day, the said Venables appeared by Alexander Boniman, at whose petition he is to attend Church, & to certify thereof at Chester on the 27th March next. 2s. 6d.

Against John Jackson & Alice his wife, Quakers, for an unlawfull marriage.

WEAVERHAM.

Against Anne Newhall, John Done, Richard Done, Jonathan Hay & Margaret his wife, Peter Dutton, the wife of Richard Grice, Thomas Rawland, Elizabeth the wife of John Worrell, John Shawcrosse, Margaret Royle, Ellen Royle, & Rich : Shepherd, for reputed Quakers.

RAWSTHORNE.

Against William Burges & Margaret his wife, George Rowlinson, William Crowdson, John Crowdson, Hugh Cocker, Mary Cocker, Mary Rylance, Peter Crosse, John Stretch, Margaret Harrison, Ellen Shelmerdine, Randle Partington, Joseph Hobson, Quakers.

WM. FERGUSSON IRVINE.

John Woolman to Jane Crosfield.¹

Since I understood thy draft toward New England at this season of the year, I have felt a near sympathy in my mind toward thee, and also thy new companion, H. White.

Looking seriously over the stages and wide waters, and thinking on the hard frosts and high winds usual in the winter, the journey has appeared difficult; but my mind was turned to him, who made and commands the winds and the waters, and whose providence is over the ravens and the sparrows.

I believed thou understood his language, and I trust thy ear will be attentive to him, and in that there is safety in the greatest difficulties. "He that believeth maketh not haste," and there seemed a hint on my mind to give thee, that thou take a sufficient portion of that doctrine along with thee this journey. Should frozen rivers, or high winds, or storms sometimes prevent thy going forward so fast as thou could desire, it may be thou may find a service in tarrying even amongst a people whose company may not be every way agreeable. I remembered that the manner in which Paul made a visit to the island of Melita was contrary to his own mind as a man; we find, however, that by means thereof the father of Publius was healed of his fever, and many cured of their infirmities.

Farewell, my dear Friend,

JOHN WOOLMAN.

12th day, 12th mo., at night, 1760.

The want of a suitable opportunity this evening occasioned me to take this way.

¹ From a small MS. volume in the possession of John Dymond Crosfield, of Liverpool. In addition to the above, the volume contains copies of letters to Jane Crosfield from Samuel Fothergill, Grace Fisher, Isaac Wilson, Hannah Foster, Jun., and David Cooper, all dated about the same time.

Jane Crosfield's *Itinerary* states that on the date of John Woolman's letter she "had a meeting at Ancocas, and rode from thence to Mount Holly and lodg'd at Josiah White's." John Woolman records in his *Journal*, "On 11th of twelfth month, I went over the river, and on the next day was at Buckingham Meeting. . . . We visited Joseph White's family, he being in England." Joseph White's wife was, probably, Jane Crosfield's travelling companion referred to in the letter. There is a *Testimony Concerning Joseph White* at the end of *An Account* . . . of John Churchman.

Stephen Grellet at Chelmsford, Essex.¹

A Frenchman, named Stephen Guellett, who is a person of much celebrity amongst the Quakers, being on a visit in the neighbourhood of Chelmsford, an extraordinary meeting was held in the spacious meeting-house, belonging to the Society in that town, on Wednesday evening, for the purpose of introducing him to address the inhabitants of the place.

The Friends themselves waited upon nearly all the respectable inhabitants of the town, to make personal invitations, and the meeting-house was, in consequence, crowded with persons not belonging to the fraternity; amongst whom were several Dissenting ministers. The speaker, who is a tall man, but rather aged, went through his address with that steady calmness peculiar to his sect, but his imperfect pronunciation of the English language, doubtless, prevented some of the persons from perfectly understanding his discourse, which was very impressive, and occasionally eloquent.

He commenced with an allusion to the signs of the times, the prophecies of the Scripture, and the coming of judgment, which he said were in part accomplished, and were about to be fulfilled in our days. The giant arm of knowledge had spread its strength over the earth, and its blessed fruits were already beginning to spring forth, not only in England, but in the furthestmost nations of the earth; and this, he was happy to say, was not merely a nominal knowledge, but a thorough knowledge of the genuine duties of mankind.

He dwelt, emphatically, upon the importance of time: God, who had showered his blessings upon us with a bountiful hand, gave us one thing sparingly—time. He never gave us two moments at once—in this respect he placed the rich and the poor upon an equality—when he gave one moment he took the other away—and no man knew, till one was taken away, whether the other would be granted to him. What a consideration! What a lesson for heedless man! The speaker then adverted strongly to the vice of drunkenness.

¹ Stephen Grellet was in the Eastern Counties in 1812; and again in 1814 and 1831. This account of a visit to Chelmsford is from a cutting from a contemporary newspaper, in D.

He concluded by an animated allusion to that awful moment when death should leave us, and judgment find us.

His address occupied two hours and a half, and elicited much admiration from the principals of the Society.

Petition from the Vestry of Newcastle, Pa., to
the Commissioners.¹

To the Honourab^{le} Commiss^{rs} of Property, &c.

The Petition of The Vestry of Emanuell Church, in Newcastle, humbly Sheweth—

That the Members of the said Church, having been at great Charge in Erecting the same, which hath been honoured by her Majesty's Bounty, and Dignified by the Liberality of the honourable Society for the Propagation of the Gospel, find themselves at a great Loss for Want of a Convenient Place for a Burying Ground or Church Yard, Therefore Doe humbly Request of the Gentlemen Commissioners a Grant for One Hundred and Seventy foot Square of Ground, Circumjacent to the said Church; of which Necessity Collon^l John French hath been pleased to Vndertake to give you further Informaçon, Who we pray may be heard.

And your Petitioners, as in Duty bound, shall ever Pray.

Jacob Henderson, min ^r of ye s ^d ch.	} Churchwardens.
Rich ^d Halliwell,	
James Robinson,	
Jos: Wood,	
Rich ^d Clarke,	
John Ogle,	
Gunning Bedford,	
J ^{no} Jennings,	
Edward Jenings,	
Jasper Yeates,	
Hipo [?] Lefever.	

¹ From the original in D (Penn MSS. 48).

Aylesbury Gaol, Bucks.

A History of Aylesbury, by Robert Gibbs, published in 1885, has been recently loaned to D. by Thomas Field, of Old Bank House, Aylesbury. The chapter devoted to the Gaol, House of Correction, County Hall, etc. gives the history of places well-known to Isaac Penington, Thomas Ellwood, and other early Friends.

The author says, "The gaol was not originally erected for the purposes for which it was used. It was ever ill-adapted, insecure, unhealthy and altogether unfit for congregating a mass of human beings together, the new Gaol, erected in 1845, ought to have had an existence even centuries before. Its site was a narrow slip of ground, approached by a low gateway. At the rear of this entrance were two sets of gates, fitted in open ironwork; they were some yards apart, the turnkey's lodge intervening. The plague, the spotted fever, the gaol fever, the putrid fever, the pestilence, and other fatal diseases, with which the town used to be visited, were commonly shown to have originated in the prison.

"Outbreaks were of frequent occurrence; notices like the following are frequently to be met with in old newspapers:

"September, 1680. Broke out of Aylesbury Gaol, on Friday morning last, being the 1 of this instant, two prisoners, one . . . with a full dark coloured Cloth Coat . . . the other . . . in a close bodied Cloth Coat with striped facings to it. . . Whoever can give notice of any one or both of them to Captain Richardson, keeper of Newgate, or to Mr. Nathaniel Birch, keeper of Aylesbury Gaol, shall be rewarded for their pains."

Birch was the gaoler who had frequent charge of Ellwood and Penington. The former tells us in his *History* that Birch "had not long before behaved himself very wickedly, with great rudeness and cruelty to some friends of the lower side of the county," and of the gaoler's wife he writes, "She was a cunning woman, and treated us with great appearance of courtesy, offering us the choice of her rooms . . . but we were too wary to be drawn in by the fair words of a woman, and told her we would have a free prison." Probably, at the time of the above outbreak some Friends were in prison; John Wyatt, of Long Crendon, was committed in 1678, and died there after three years' confinement.

Friends in Current Literature.

James Pinkney Bell, of J. P. Bell Company, Lynchburg, Va., has published a valuable book of reference in *Our Quaker Friends of ye Olden Time, being in part a Transcript of the Minute Books of Cedar Creek Meeting, Hanover County, and the South River Meeting, Campbell County, Va.* The 287 pages of this book contain records of Births and Deaths, Marriages, Removals, Disownments, Confession and Condemnation, and also an Appendix, in which are articles on the history and doctrines of Friends, on the Davis, Jordan, Lynch, Clark, Moorman, and Terrell families, concluding with the Diary of John B. Crenshaw, excerpted from Cartland's "Southern Heroes." The Births and Deaths given cover the period from about 1715 to about 1890; the Marriage certificates (with the names of witnesses) begin in 1761 and end in 1881. Those in search of facts relating to the ebb and flow of Quakerism in the Southern States will find in this volume much helpful material. There are illustrations of Meeting Houses at Cedar Creek, Lynchburg, and New Garden, and portraits of John Carter, Allen U. Tomlinson, John B. Crenshaw, and Isham Cox.

An abridgement of George Fox's *Journal*, made by Percy L. Parker, with an introduction by W. Robertson Nicoll, LL.D., has been issued in cheap form (London: Sir Isaac Pitman and Sons, Limited, 8vo, pp. 512). The portions of the *Journal* given are made very readable by paragraph headings, and there is a good Index.

An address given by Rufus M. Jones, D. Litt., at the Summer School at Scalby, Yorkshire, entitled *Quakerism and the Simple Life*, has been published (London: Headley, 8vo, pp. 38). On the difficulty of "the endeavour to win goodness by withdrawal from society," the author quotes the following from an epistle from Philadelphia Yearly Meeting to London in 1759, as a "mistaken idea of simplicity":—

Upon the whole you may observe somewhat of our present circumstance, and that our connections with the powers of the earth are reduced to small bounds, which we fervently desire may have the proper effect to establish the Church in righteousness, and fix our trust on the Lord alone for protection and deliverance.*

* The whole letter appears in *Letters to and from Philadelphia*, a series of manuscript volumes in D., 1757 to 1857.

George Baker, of York, is preparing for publication some records of early Friends in north-east Yorkshire, to be entitled, *Unhistoric Acts*. The volume will be fully illustrated.

In William Tallack's volume of reminiscences, *Howard Letters and Memories* (London: Methuen, 8vo, pp. 305), the author mentions a number of Friends with whom he came into contact in connection with the "Howard Association for the Promotion of the best Methods for the Treatment and Prevention of Crime, Pauperism, etc."² A chapter is devoted to John Bright, and he is also referred to frequently throughout the book. Estimates of Quakerism occur in letters from Matthew Arnold, Francis Wm. Newman, Canon Liddon, Bishop Wordsworth, and Cardinal Manning.

The memorial volume, *John Wilhelm Rowntree: Essays and Addresses*, edited by Joshua Rowntree (London: Headley, 8vo, pp. 448), forms a notable addition to Friends' literature. It is a collection of addresses and lectures given by the late J. Wilhelm Rowntree, prefaced by a sketch of his life and a *Testimony* of Pickering and Hull Monthly Meeting respecting him. The portions of the book which will be especially valued by students of Quaker history are the three lectures on "The Rise of Quakerism in Yorkshire," which occupy over seventy pages, and Appendixes i. to iv., which contain short biographies of eighteen "Founders of Quakerism in Yorkshire," some "Chronological Memoranda," a "Map of the Monthly and Particular Meetings, and the Towns attached to each Meeting, belonging to the Quarterly Meeting of York, 1669," and an extract from the writings of James Nayler. The twenty addresses which are included in this volume deal with such important subjects as The Basis of the Quaker Faith, The Problem of a Free Ministry, Summer Schools, Adult Schools and Mission Work, Family Exclusiveness, and Man's Relation to God (five addresses). The book is furnished with a good Index, the work of Emily J. and E. Mary Hart, the late J. W. Rowntree's secretaries. In another edition a few inaccuracies, such as the following, will probably be corrected:—Bambridge should be Bainbridge, p. 420; Luton should be Beckerings Park,³ p. 423;

² William Tallack was secretary to this Association from its institution in 1866 to 1901. He was followed by Edward Grubb, M.A., who acted as secretary, until last year, when he felt it right to resign the position in order to devote himself more entirely to work in connection with Friends.

³ See THE JOURNAL, i. 41n.

Aldham should be Aldam, p. 423 ; the first Yearly Meeting in London was held some years before 1672,⁴ p. 424 ; Barclay's "Apology" first appeared in Latin in 1676, and in English in 1678, p. 424 ; some of the accounts of "First Publishers of Truth" reached London prior to 1705, e.g., Cheshire in 1683, p. 426.

I have been much interested in reading *For a Free Conscience*, by L. C. Wood, author of "Haydock's Testimony" (London : Headley, 8vo, pp. 399). The principal persons in the book, Walter and Rachel Pixley, their daughter Martha, and adopted daughter Mary, are taken from the "Story of Martha and Mary;"⁵ and their doings in times of peace and storm are admirably drawn and well worth following. I hope to refer to this book again.

The Story of Magdalen Duckett, a Narrative of the Quaker Persecution, written by Ernest E. Taylor, and illustrated by Adelaide Hoyland (London : Headley, 4to, pp. 16), is a very readable little book, dealing with events in the history of Francis Howgill. Squire Duckett, of Grayrigg Hall, Westmorland, his daughter, Magdalen, Peter Mozer, and others, are historical, but the author tells me he has "wedded Peter Mozer to an imaginary daughter of Francis Howgill." There is a legend still current in the district that the daughter of Justice Duckett begged her bread from door to door, according to Howgill's prediction. The illustration of Sunny Bank is from a photograph, as is that of the porch on page 12. The picture of Grayrigg Hall is imaginary, and very prettily drawn. A view of Swarthmore Hall appears on the cover.

The Annual Monitor, the little volume recording the deaths of Friends in Great Britain and Ireland during 1905, which has appeared year by year since 1813, is again to hand (London : Headley, small 8vo, pp. 160). It contains twenty-three short memoirs, and also a table showing the deaths at different ages during the years, 1902-3, 1903-4 and 1904-5. In the first of these periods the average age at death was rather over sixty-one and a half years, in the second sixty-two and a quarter years, and in the last sixty-three and a quarter years.

⁴ See THE JOURNAL, ii. 62.

⁵ This attractive incident is given in Armistead's *Select Miscellanies*, iv. 209, 1851, and in J. J. Green's *Souvenir*, 1900. I have not been able to trace it further back.

A contemporary reference to the trial of Penn and Meade is to be found in a letter from Andrew Marvell to William Ramsden, dated November 28th, 1670, given in *Andrew Marvell*, "English Men of Letters" series (London : Macmillan, 8vo, pp. 242). Marvell writes, "The Lieutenantcy of London, chiefly Sterlin the Mayor, and Sir J. Robinson, alarmed the King continually with the Conventicles there. So the King sent them strict and large powers. . . . The train bands in the city, and soldiery in Southwark and suburbs, harassed and abused them continually ; they wounded many, and killed some Quakers especially, while they took all patiently. Hence rose two things of great remark. . . . The other was the tryal of Pen and Mead, quakers. . . . There is a book out which relates all the passages, which were very pertinent, of the prisoners, but prodigiously barbarous by the Mayor and Recorder."

Several Friends belonging to Philadelphia Yearly Meeting have recently issued *A Little Book of Information on the Particular Meetings composing Philadelphia Yearly Meeting of Friends* (to be obtained from William C. Cowperthwaite, 304 Arch Street, Philadelphia, small 4to, pp. 112). There are short accounts of over seventy Meetings of "Orthodox Friends," giving location, day and hour of meeting, usual attendance, condition as to vocal ministry, and other items of information likely to be of service to visiting Friends and of interest to others. The Meeting Houses of "Race Street Friends" are also occasionally described. There is a numerical table of membership, and, at the end, a map, drawn by Philip Bellows.

James Hastings, M.A., D.D., writes in his paper, *The Expository Times*, for January, some notes on J. Wilhelm Rowntree's "Essays and Addresses," dealing particularly with the Atonement. He says, "The significance of the articles does not lie in their originality. It lies in their representativeness. They seem to indicate an approaching revolt on the part of the younger men against the penal theories of the Atonement, one and all. Mr. Rowntree does not stand alone ; he seems to stand for the younger scholarly men of his Communion."

Harnsworth Encyclopædia, part 17, contains a four-column article on "Friends."—*The Cornish Echo*, of November 24th, reports an address by Lord Rosebery, in which are interesting allusions to Friends.—In his *Few Footprints*, J. Passmore Edwards refers to his association with Charles Gilpin, M.P., William Howitt, and John Bright.—George Pitt, of Mitcham, Surrey, has reprinted several of his recent articles, in a dainty

little volume, entitled, *Mystic Religion described by a Quaker*.—T. Edmund Harvey's address at a meeting of the Old York Scholars' Association, has been reprinted from "Bootham" under the title, *An Ideal of Denominational Education*.—The latest *Swarthmore College Bulletin* (vol. iii., no. 1., dated Ninth Month, 1905) contains the first instalment of an Historical Catalogue of the Alumni, covering the period 1873-1892, with Preface by Edward H. Magill.—Henry W. Clemesha, M.A., an attender of Preston (Lancashire) Meeting, descendant of Friends, has contributed an introduction to *Preston Court Leet Records*, and has assisted in other ways in the preparation of this work. The book contains occasional references to Friends.—Josiah W. Leeds, of West Chester, Pa., is diligently pursuing his useful work of writing to various papers drawing attention to the bearing of current topics on peace, purity, and other moral questions. One of his latest articles is on "The case of Midshipman Arrowood," in the *Episcopal Recorder*, of Philadelphia, for November 16th.—An address *To the Members and Attenders of our Meetings*, etc. has been issued by the General Meeting held at Fritchley, Derbyshire, in Tenth Month (Edward Watkins, Fritchley, near Derby, 8vo, pp. 4).—A second edition of *The Greatest Need in the Society of Friends: the Baptism with the Holy Spirit*, by Helen B. Harris, wife of Dr. J. Rendel Harris, of Woodbrooke, Birmingham, has just appeared (London: Headley, 8vo, pp. 77).—The *Philadelphia Public Ledger*, of September 3rd, devotes a large portion of a page to "Quakers in England, Vigorous in School and Mission Work. Society has taken New Life and is eager in Uplifting Efforts for the Masses, without Peculiarities in Speech and Garb." The article is from the pen of Arthur W. Dewees, and it is illustrated by portraits of J. Rendel Harris, J. Wilhelm Rowntree, and William Littleboy, and views of Woodbrooke, Bootham, etc.

A bright little book on the needs of babyhood has been written by H. Douglas C. Pepler, entitled, *His Majesty* (London: Headley, pp. 36). Dr. E. Vipont Brown, of Manchester, contributes an Introduction, and there are numerous quotations on subjects referred to in the book.—John Cleveland is contributing Quaker stories to several magazines. "The Quaker's Cudgel," in *The Quiver*, for December, relates an incident which took place in the family of John Hilton, then of Brighton, now of London. *The Sunday Strand*, for December, has the first of a series of "Quaker Stories." In *The Novel Magazine* for Christmas appears "A Coward's Courage," a stirring incident in the American Civil War.—*The Young Man*, December, has a contribution on Adult Schools from the pen of Charles T. Bateman, with portraits of William White, William Charles Braithwaite (president of Friends' Historical Society), and others.—With the first issue in the New Year, *The Friend* (London) commences a series of illustrated articles on George Fox and the early days of the Society, written by Ernest E. Taylor, which are sure to prove of much interest.—In *The Friend* (London) for 12mo. 22, there is an article by Isaac Sharp on "John Bellers," the certificate of whose marriage with Frances Fettiplace, in 1686, has recently been deposited in D. "Some Old Election Appeals," dated 1675, 1726, 1806, occupy another portion of the paper.

The substance of an address, delivered at the Free Christian Church, Croydon, last Eleventh Month, by Edward Grubb, M.A., entitled, "The Mission of the Quakers," appears in *The Inquirer: A Journal of Liberal Religious Thought and Life*, London, December 16th.

Books for review, and any information suitable for these pages, will be welcomed.

NORMAN PENNEY.

Friends' Reference Library. (D.)

This Library, which contains a large collection of books and manuscripts relating to the Society of Friends, is available for use each week-day.

Books may be borrowed under the following rule, passed by the Meeting for Sufferings of London Yearly Meeting in 1898, and revised in 1905 :—

The Meeting for Sufferings authorises the Recording Clerk to permit a Friend to borrow a book for a period not exceeding one month on production of a guarantee for its safe return signed by one member of the Meeting for Sufferings. Such permission shall not extend to manuscripts, or to printed books of exceptional value, or to books out of print of which a duplicate is not in the Library. These shall only be lent, as heretofore, by authority of a minute of the Meeting for Sufferings.

WANTS LIST; No. 9.

The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Previous Wants Lists will be sent on application to the Librarian, Norman Penney, Devonshire House, 12, Bishopsgate Without, London, E.C.

Boys' Leisure Hours, vols. 1 and 2, 1845-6; Joseph BECK's *Verses*, 1785;

Margaret E. DARTON's *Earth and Inhabitants*, 1853, *Giles's Parsing*, 1859; Richard DAVIES's *Travels*, Phila., c. 1753; William DAVIS's *Friendly Advice*, various editions, *Hints to Philanthropists*, 1821; Eliza DAY's *Poems*, 1814; works by Stephen M. DAY, 1804, etc.; John DANKS's *Declaration*, 1674; Abiah DARBY's *Exhortation*, any editions after 1769;

Margaret FELL's *Declaration*, reprint, c. 1661, *Call to the Seed of God*, 1667; *The Fair Disputant*, Dublin, 1743; Elizabeth FELL's *Fables* 1771, and *Poems*, 1777; George Fox, the younger, *For the Parliament of England*, folio, 1659;

Grove House (Tottenham) *Magazine*, 1852; GOTTSCHALL's *Abolished Rites*, 1898; William GIBSON's *Universal Love*, 2nd edition, 1672;

William LONGMAID's *Lecture on Peat*, 1855; Christian LOYMAN's *Observations*, 1819, and *John the Baptist*;

Miscellanies, Moral and Instructive, London, 1787, 1790, Dublin, 1789; *Moral Almanac*, Phila., any before 1852, except 1841 and 1847; and 1854, 55; 56, 57, 1859-67; 69, 72, 73, 77;

Henry T. WAKE's *Catalogues*, broadside, Nos. 1-5, 9, 10, 12, 187. . .

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY.

Notices	Contents.	PAGE
Notes and Queries :—		41
George Fox's "Journal" Queries; 5—The Will of William Meade—Books Gratis—Early School at Sidcot—Penn Portraits—Sunday Trading—Early Meetings in Derbyshire, Nottinghamshire, and Leicestershire—Pre-Foxite Quakerism—"Essayist and Friends' Review"—Quotation from William Penn -		42
David Lloyd—I. By <i>Joseph S. Walton</i> -		47
George Fox's Watch-seal (illustrated). By <i>Samuel Alexander</i>		56
"First Publishers of Truth"—IV. By <i>Lucy F. Morland, B.A.</i>		57
Early Minutes of Malton Monthly Meeting. By <i>Emily J. Hart</i>		59
Irish Quaker Records—II. By <i>Thomas Henry Webb</i> -		60
Large Gatherings of Friends -		71
Friends in Current Literature. By <i>Norman Penney</i> -		72
London Yearly Meeting, 1670 -		79
Editors' Notes -		79
Friends' Reference Library, Devonshire House -		80

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

The third annual meeting of the Friends' Historical Society will be held (subject to alteration by London Yearly Meeting) in the Library at Devonshire House, on Fifth Day, the 24th of Fifth Month, at 2 p.m. All members and others interested are cordially invited to attend.

The Logan-Story Correspondence is in type. Particulars as to form of issue, members' subscription price, etc., will appear in the next issue.

Volume one (three numbers) and volume two (four numbers) may be obtained from the English or American offices of THE JOURNAL for five shillings (\$1.25) per volume.

Notes and Queries.

G. F.'s "JOURNAL" QUERIES.—

5. While at Swarthmore, in 1676, George Fox spent some time in collecting and sorting various papers. He tells us he "made two books of collections; one was a list or catalogue of the names of those Friends who went out of the North of England, when truth first broke forth there, to proclaim the day of the Lord through this nation; the other was of the names of those Friends that went first to preach the gospel in other nations, countries, and places, in what years, and to what parts they went." (*Journal*, ii. 245.) Is it known whether these "collections" are still extant?

THE WILL OF WILLIAM MEADE.

—I William Meade of Gooses in the Liberty of Havering at Bower in the County of Essex do hereby revoke all former Wills by me made or published and do make and declare this my last Will and Testament in manner following being all written with my own handwriting

Imprimis my body I desire may be buried in such manner as my dear Wife shall think fitt

Item whereas I have by Indentures of Lease and Release bearing date respectively the twenty-sixth and and twenty-seventh days of the month called April last past conveyed and settled all the freehold mannors Messuages farms lands rents tenements woods woodlands and hereditaments whatsoever in the City of London and Countyes of Middlesex Essex

Kent and Surrey or any of them or elsewhere in the Kingdom of England whereof or wherein I or any person in trust for me have or hath or am or are seized of any estate of freehold or Inheritance excepting as therein expressed to and for such uses as are in the same Indenture of release mentioned expressed and declared with a power thereby reserved to me to revoke the same as in and by the said Indenture of release relaçon being thereunto had will more fully and at large appear Now I do hereby declare that I have not at any time revoke[d] the same But I do hereby ratify and confirm the conveyance and settlement made by the same aforementioned Indenture

Item I devise unto Nathaniel Meade of the Middle Temple London Esqre my dear and only Child all the rest and residue of my real estate whatsoever and wheresoever as well freehold as Copyhold whereof I am seized of or which I shall or may be seized off at the time of my decease or shall have any power to dispose off To have and to hold the same to him and his heirs for ever

And as for all my personal Estate of what kind soever my Will is that the same be divided into three equal parts according and pursuant to the Custome of London whereof I will that one third part shall be applied towards the payment of my debts legacys and funeral charges And I give give devise and bequeath all the rest and residue of the said

Third part and the other third part of my personal Estate to Sarah Daughter of Thomas Fell of Swarthmore in the County of Lancaster Esqre deceased my dear and loving Wife And the other remaining third part of my personal Estate I give and devise to Nathaniel Meade of the Middle Temple London Esqre my aforesaid dear and only Child

And I do constitute make and appoint my aforesaid deare and only Child Nathaniel Meade Sole Executor of this my last Will and Testament

And for such legacys as I shall think fitt to give my relations friends or acquaintance or for any other use or purpose whatsoever I do hereby declare that it is my intention to sett the same down particularly in a paper or writing by itself either written by my own hand or by my direction to be signed by my own hand to which paper or writing I do declare to be a Codicil to this my last and to be taken as part thereof as fully to all Intents and purposes as if the same were contained and written in this my last Will

In witness thereto this is my last Will and Testament I have hereunto sett my hand and seal this twenty second day of October in the fourth year of our Sovereign Lady Queen Ann and in the year of our Lord 1705

William Meade

Memorandum these words *vizt* In the first line by and in the third line my and in the twelfth line had and in the fifteenth line London and in the thirty-first this were all severally interlined with my own hand writing before the signing, sealing publishing

and executing of this my last Will and Testament

Signed Sealed published and declared by the testator William Meade to be his last Will and Testament in the presence of us whose names are hereunto subscribed as Witnesses and by us signed and attested in his presence

John Goodland—Henry Hankey
— Thomas Ange

I the above named William Meade the Testator do this fifth day of January in the year of our Lord 1708 and in the seventh year of our Sovereign Lady Queen Ann publish and declare this to be my last Will and Testament In witness whereof I have hereunto set my hand and Seal the day and year first above mentioned

William Meade

Signed Sealed and published by the said Testator to be his last Will and Testament in the presence of us whose names are hereunto subscribed as witnesses and by us signed and attested in the presence of the Testator

Tho Fifield—Thomas Kneaton
—Tho Fell—John Fell

Whereas I William Meade of Gooses in the Liberty of Havering at Bower in the County of Essex have made published and declared my last Will and Testament in writing being all written with my own hands and contained in one sheet or skin of parchment and bearing date the 22nd day of October in the 4th year of our Sovereign Lady Queen Anne and in the year of our Lord 1705 And whereas I the said William Meade the Testator did the 5th day of January in the year of our Lord 1708 and in the seventh year of our said Sovereign Lady Queen Ann republish my said Will

there is contained the following clause in these words *viz* And for such Legacies as I shall think fitt to give my relations friends or acquaintances or for any other use or purpose whatsoever I do hereby declare that tis my intention to Sett the same down particularly in a paper [or] writing by itself either written by my own hand or by my direction to be signed by my own hand which paper or writing I do declare to be a Codicil to this my Will and to be taken as part thereof as fully to all intents and purposes as if the same were contained and written in this my last Will Now I the said William Meade in pursuance of my said intention mentioned and declared in my said Will do make and declare this my only Codicil

Imprimis I do hereby ratify and confirm my said last Will and Testament and all matters and things whatsoever therein contained

Item I give to my dear Wife Sarah Meade one hundred pounds for her to distribute amongst the poor of the people called Quakers as she shall see cause

Item I give to my dear son Nathaniel Meade one hundred pounds And I do hereby order him to keep the same in his hands paying five pounds per cent per annum interest for the same to the meeting of the people called Quakers at Barking in Essex for the use of the poor of the parish called Quakers belonging to that Meeting until the said one hundred pounds can be placed out upon good security according to my said Sons good liking and approbation .

Item I give to my said dear Son Nathaniel Meade Two hundred pounds for him to give to such charitable use or to such Hospitals as he shall think fit

Item I give to the Overseers of the poor of Harrolds Wood Ward and Havering Ward in the parish of Hornchurch in the County of Essex Ten pounds to each Ward to be distributed to the poor there with my dear Son Nathaniel Meades approbation

And finally my Will and meaning is that this my only Codicil be and be adjudged to be part and parcel of my said last Will and Testament and that all matters and things herein contained and mentioned be truly and faithfully performed as fully and amply as in every respect as if the same were contained and written in my said last Will

In witness whereof I the said William Meade have to this my only Codicill being all written with my own handwriting set my hand and seal this twenty seaventh day of the Month called April in the year of our Lord 1709 and in the Eighth year of Queen Ann

William Meade

Signed Sealed published and declared by the said William Meade the Testator in the presence of us whose names are subscribed as witnesses and by us signed and attested in the presence and at the request of the said Testator

James Hand—Edward Hand
—John Fell

Probatum fuit hujusmodi Testamentum apud London cum Codicillo annexo coram Venli viro Johanne Exton Legum Doctore Surrogato Præhonorandi Viri Domini Caroli Hedges Militis

Legum etiam Doctoris Curiae Prærogativæ Cantuar Magistri Custodis sive Commissarij legitime constituti Decimo octavo die mensis Aprilis Anno Domini Millesimo Septingentesimo Decimo Tertio Juramento Nathanielis Meade Armigeri filij et unici Executoris in dicto Testamento nominat Cui Commissa fuit Administratio omnium et singulorum honorum jurium et creditorum dicti defuncti de bene et fideliter administrando eadem ad sancta Dei Evangelia Jurat

BOOKS GRATIS.—Some copies of *A Digest of Legislative Enactments relating to the Society of Friends in England*, prepared by Joseph Davis, conveyancer, second edition, London, 1849, 200 pages, are on hand, and can be obtained from the Librarian of D.

Copies of *A Brief Account of Prosecutions of Quakers*, 1736, containing many names of Friends in various districts of England and Wales, from 1696 to 1736; may also be obtained as above.

EARLY SCHOOL AT SIDCOT.—Francis A. Knight, of Wintrath, Winscombe, Somerset, having undertaken, at the request of the Committee, to write a history of Sidcot School, in view of the coming centenary of the founding of that Institution, would be very grateful to any one who would supply some details of the School which existed at Sidcot towards the end of the seventeenth century, and which was kept by a Friend, named Jenkins.

PENN PORTRAITS.—Has there been any further discussion in print of the Penn and Gurney portraits described by Maria Webb in *Penns and Peningtons*? Who are the present owners?—ALBERT COOK MYERS, Kennett Square, Pa.

SUNDAY TRADING.—Several inquiries have recently been received respecting the attitude of former Friends to this subject; and how far it was customary for them to keep their shops open on First Day.

Thomas Ellwood mentions in his *History* the case of a poor Friend prisoner, who, not having finished mending a pair of shoes on the previous night, set to work again early on Sunday morning; and who "though he wrought as privately as he could in his chamber that he might avoid giving offence to any," was informed against and set to hard labour.

The following occurs in a letter from Francis Gawler to George Fox, from Cardiff, 1659 :—"Marey Cheessman hath refused to pay Aney Contrybeution, and Latley shee and hear Sarvants did winnow Coorne in the Barane one the first day of the weeke. J thoate it best to aquante thee of it, not that J Judge the Ledings of the Sprite of Truth in Aney, but J know the Vnderstandgs of thes Sprits are not soe clear to deserne the mouings of truth from Jmaginations"—(D. Swarthmore MSS. iv. 219).

In 1786, several Friends of Leighton Buzzard, viz., John Grant, Thomas Wheeler, Peter Bassett, Benjamin Reeve, Martha

Hely; and Susannah Heley, issued a circular stating that, "having conformed for several years past, to the too general custom in our town, of opening shops on the morning of the first day of the week, called Sunday, we have sorrowfully experienced the disagreeable consequences resulting therefrom therefore in order to be more at liberty ourselves, and to give more liberty to our families and customers to perform their necessary but too much neglected Christian duties, and from no other motive, we are induced to decline keeping our shops open on the said first day of the week . . . from and after the twelfth of the third month next"

EARLY MEETINGS IN DERBYSHIRE, NOTTINGHAMSHIRE, AND LEICESTERSHIRE.—I would like a list of Friends' Meetings in the above counties which were in existence 1680-1700, and where Records of said Meetings (other than those at Somerset House) may now be found.—MORGAN BUNTING, Darby, Pa.

PRE-FOXITE QUAKERISM.—A fourteen-page tract on tithes, *The Afflictions of the Afflicted Presented to Consideration*, etc., London, 1653, has just been added to D. Its special interest to Friends lies in this, that it refers to suffering on account of refusal to pay tithes which ante-dates the rise of Quakerism. I notice the names of several who embraced Quakerism later, but the great majority do not appear to have had any connection with Friends.

The recital relates to the counties of Northampton, Surrey, and especially to Kent. On page 3, we read: "*James Jogger*, of old *Rumney*, in *Kent*, near *Rumney Marsh*, hath been oppressed by Doctour *Asgol*, who sued him at law three or four years, for that Mr. *Jogger* paid one Mr. *Fisher* half a years payment, who was appointed by the Committee to supply the Doctours place after he was sequestered." Can this refer to Samuel Fisher, of Lydd, who became a Friend? See *First Publishers*, pp. 102, 134, n. 142, 161, 162, n. 167.

"ESSAYIST AND FRIENDS' REVIEW."—A copy of the three numbers of this periodical (all published), dated First, Second, and Third Month, 1893, has recently been presented to D. On the fly-leaf is the following MS. note:—The "Essayist" was edited by Wilfred Whitten, since Assistant Editor of the "Academy" (1897-1902), and Acting Editor of "T. P.'s Weekly" from its foundation to date. A large contributor to the "Essayist" was E[dward] V[errall] Lucas, since editor of Charles Lamb's works, author and editor of many other books, and now a member of the "Punch" table. Jan. 1906.

QUOTATION FROM WM. PENN.—Where, in Wm. Penn's writings, is the passage to be found: "A man should make it a part of his religion to see that his country is well governed"?—EDMUND HARVEY, Suir View, Waterford, Ireland.

David Lloyd.

William Penn planted in Pennsylvania the seed of modern American democracy. It contained the idea that government rests with the consent of the governed—that representation is based upon the people rather than property—that counties and states should have equal representation, from which, in time, came an American Senate—that the legislative should be endowed with instructions from their constituency that would give them a veto upon all legislation, which was the germ of the Referendum a century before Rousseau—that there should be a body of legal learning that should pronounce upon the constitutionality of legislation. Penn also planted the paternal and proprietary idea, which was protected by his land system, his quit rents, and his private business.

David Lloyd propagated the former, James Logan, by his faithfulness and even jealousy, defended the latter. Lloyd was tireless in his support of popular rather than property representation, James Logan saw the liberty of the individual through the protection to property. Lloyd held that the right of government rested with the consent of the governed, Logan espoused the idea of the divine right to rule, resulting either from inheritance or purchase.

The Welsh Quakers, led by the Lloyds, uprooted Penn's unformed conception of the Referendum in their zeal to secure the tax-levying and law-making power in the hands of the people's representatives. After the death of Thomas Lloyd, David, who some say was his cousin, became a leader in this effort.

"According to my experience," David Lloyd writes, "a mean [poor] man of small interest [estate], devoted to the faithful discharge of his trust and duty to the government, may do more good to the state, than a richer and more learned man, who, by his ill-tempered aspiring mind, becomes an opposer of the constitution by which he should act." He further held that the first settlers of Pennsylvania were led to expect, from the promises made by William Penn, that they should be able to exercise greater liberties than they had at home. He insisted that the Province was not settled, as other colonies were, either at the expense of the

Crown or of any private man, "neither was it peopled with the purges of English prisons, but by men of sobriety and substance," who came chiefly because of the inducements offered by Penn's Frame of government. Their privileges were granted by a compact between the Proprietor and the settlers, and no one party to the compact had the right to change it without the consent of the other. The Charter from the Crown gave certain rights to the Freemen, which could not be withdrawn without the consent of the freemen.¹

James Logan saw, back of these ideas, a dangerous man, one who, could he have his own way, would place the Province in the condition England was under during the parliament of 1641. This, he says, would cause the colony to decline into a "state, very little, if at all distant from a democracy; a proposal, that might perhaps not prove displeasing to some who have thought that England never so truly knew liberty as when some proceeded so vigorously in rooting up of there grievances, that with them they rooted up the Royal Family, and afterwards made themselves the greatest grievance the nation had ever known."² He saw in the Pennsylvania Assembly, as led and guided by David Lloyd, a menace to what he called an English Constitution; he held that the people must not be invested either with the sole power of legislation, or an approach to the same. These views of Logan's were deepened by his master's financial condition, brought on by the dishonesty of the Fords.

These fundamentally different conceptions of government could not, when espoused by James Logan from Ireland, and David Lloyd from Wales, avoid friction. This struggle became a personal one; its bitterness has turned many away from a sincere study of the development of the Pennsylvania legislature. Logan, in defence, threw himself behind the reputation of his employer. The bitterness that ensued deepened the shadow that hung over the advancing years of the Founder. These things made him like unto a house divided against itself. The faithful and honest service of Logan to Penn's private interests added weight to his coloured representations of affairs in the colony. These, with the exaggerated accounts given by the return of his wayward son, led Penn to see in David Lloyd the secret motives of an enemy.

¹ *Minutes Penna. Provincial Council*, vol. ii., p. 281.

² *Penn-Logan Correspondence*, vol. ii., p. 365.

David Lloyd was born in North Wales, county of Montgomery, parish of Manoron, in 1656. Thirty years later he came to Pennsylvania with William Penn's commission as Attorney-General. From certain manuscript papers which he had copied, that were of a legal nature, it might be inferred that he was educated in England. His wife, Sarah, came from Circencester, Gloucestershire. It is most probable that he lived in Chester (Pennsylvania), until about 1700. In 1689 he purchased in Chester, from the heirs of Neeles Laerson, a considerable tract of land, which had previously held an uncertain title, a part of it having been used as a commons. The following year, he secured permission from the Council to lay out a street thirty-eight feet wide, on the line of the present Second Street, from Chester Creek to the property he had purchased. These transactions made him enemies, some claiming that he even bought the Swedish burying ground, which was not the case. He represented Chester County in the Assembly until 1700. He also lived on Second Street in Philadelphia, opposite the "Slate Roof House," on the site of the old coffee house, which subsequently became the location of the old Philadelphia Bank.

It is probable that Lloyd lost his wife, Sarah, a few years after his arrival. In 1697, he married Grace Growden, daughter of Joseph Growden, of Trevoze, Bucks County. Their only son, Thomas, was born in Philadelphia, 11th mo. 27th, 1697, and died of fright when about four years old. This sad experience was occasioned by one in charge, who, during the mother's absence, placed the little fellow in a dark closet for punishment. "Grace Lloyd," writes Penn, "bears her loss with sweet Christian fortitude." He was unable, in this connection, to see how her husband could have such a trial, and at the same time oppose him and his proprietary plans.

When David Lloyd arrived in the Province in 1686, he found the government struggling to exercise its functions under the Frame of 1682. The Assembly, having only a veto power in legislation, was busy with its impeachment prerogative. Nathaniel More, a leading magistrate, had been removed from office, and Patrick Robinson, Clerk of the County Courts, had recently been before the Assembly, and, when called to answer for his "insolent conduct," threw himself in a rage of passion upon the floor. Within a month after Lloyd's commission as Attorney-General

had been received, he was established in the place of Patrick Robinson. The following year, 1687, he was selected as Clerk of the Assembly, and most likely it was about this time that he became Attorney-General for the County. Robinson was a man of considerable ability. He became David Lloyd's tireless enemy. Four years later he secured the position of Attorney-General for the County.

David Lloyd's most natural political affiliations were with Thomas Lloyd and the Welsh Quakers. Penn's Frame provided for a plural executive during the Proprietor's absence. Thomas Lloyd, the ablest man and most polished scholar in the Province, favoured a central executive. As President of the Council, which was chosen for legislative purposes, and expected to exercise judicial functions, Thomas Lloyd was unable to wield any executive power. David Lloyd was a cheerful supporter of this view. The Lloyds displeased the Proprietary by permitting the repeal of a customs duty that would, in after years, have yielded Penn a handsome income. Doubtless, this was largely influential in the selection of Captain Blackwell, a Puritan from New England, for Governor.

This selection did not sit comfortably upon the shoulders of men, some of whom had been whipped at the cart-tail in the northern towns. The Lloyds felt it as a rebuke to their policy of favouring the people and the infant commerce. The Welsh were the most outspoken in the expression that the Proprietary could not select a deputy without consulting the Freemen. According to the Frame, twelve members constituted a quorum in the Council; Blackwell could rarely secure more than five or six. With this number he set about passing laws, and demanded that Thomas Lloyd, as Master of the Rolls and Keeper of the Great Seal, should duly ratify them; Lloyd refused, saying that the laws were not legally made.

Then Blackwell attempted to secure possession of the seal, but the Lloyds outwitted him. At the following election Thomas Lloyd was re-elected to the Council. Blackwell refused him a seat, Lloyd took it. Blackwell adjourned the Council to his private rooms, and attempted to impeach Thomas Lloyd, but found that he was too well thought of among the people.

Failing in this, Blackwell turned his attention to the Deputy Master of the Rolls and the Clerk of the Courts, David Lloyd. He demanded from him the papers and seal that

he had failed to secure from his chief, and the documents of the Courts. David Lloyd refused to comply unless directed to do so by the magistrates. Blackwell and his four or five faithful adherents construed this reply as disrespectful to the Governor and the Council. For this he was not only deprived of his commission as Clerk of the Courts, but was arrested while acting as Clerk of the Assembly. Certain papers, however, he refused to deliver, saying that he was forbidden by Thomas Lloyd. Before any thing further could be done, Blackwell was removed from his post, which removal he accepted with gratitude, saying that he had been most unequally yoked.

The overthrow of the Blackwell administration filled the public mind with questions upon the right of the Proprietary to name a deputy without consulting the people. The act of the Crown in removing the government of the Province from the control of William Penn and appointing General Fletcher, governor of New York, as governor for the King, quickly dispelled any further expression upon such a revolutionary subject. The Council was not a little awe-struck at the presence and authority of the new Governor. The Lloyds were nothing daunted. They well knew that no proprietary colony could be made a Royal one without a writ of *Quo warranto*, which the keen-scented David knew had not passed. Accordingly they acted as if the advent of Fletcher was but a temporary ruse to frighten the "assertive" into recognition that the Crown at least could appoint a governor.

David Lloyd came into the Assembly from Chester County (1693) the same year that Fletcher became governor. With slight intervals, he was active in legislative work for thirty-six years. His first experiences entitle him to be called the father of the Pennsylvania Assembly. Fletcher had declared that the old laws were no more; they had not been recorded, or sealed, therefore they were void. Lloyd said that their validity depended upon the approval of the Assembly and the Proprietary. He made Col. Markham acknowledge in the presence of the Governor that 203 laws had been made in Penn's time, that 174 of them had passed the age limit of five years, and had not been revoked by the Crown. Then, holding up the copies, he asked, "Are these true copies?" Markham, the Secretary, consented. Said Lloyd:—

That is all we desire ; we came not to dispute the form and validity of the laws for want of a seal or not being legally published, but we are here to decide if these be the laws or not ; you confess it, here the matter ends. . . . It is not the seal that gives the law validity, it is the consent of the Governor, the Council, and the Assembly. If we submit to the injustice of losing our laws for the want of a seal or some such ceremony, what must we expect from the future ? Will it not be possible for every new governor to annul all former laws because he finds some fancied omission in the publishing and making ? So great are the evil consequences of this matter, that if it is yielded now, we will have no assurance for any permanency for our laws in the future.³

Fletcher and Patrick Robinson made a stubborn resistance, but their cause was lost, and so recognised by Lloyd when they rallied about the one law in reference to wrecks, which they feared would obstruct the establishment of a Court of Admiralty at some future day. "Believe me that will make no rub," said Lloyd, conscious of having won a victory that saved to Pennsylvania the best that Penn gave her.

If Blackwell had been unequally yoked, Fletcher was far more so. The Assembly gained more under the latter than the former. Fletcher said there would be no past, the old laws were void, they would start new. Lloyd saved the laws, then took the Governor at his word. He led the Assembly to assume, without any constitutional warrant other than Fletcher's word, full legislative powers to adjourn and convene by their own act, under the storm of the Governor's invective. This was their first experience in the liberty of almost unfettered legislative freedom.

Thus the Fletcher administration lost to the Province much of the Frame of 1682. When the Province was restored to Penn, and Markham made deputy, the people were unable to resume the old order of things. Lloyd was transferred from the Assembly to the Council, because it was thought that there would be the future seat of the legislative activity. This brought on the so-called Markham's Frame, and led to the Concessions granted by Penn in 1701. Lloyd looked upon this as a great step in advance, Logan considered it the source of all the troubles that ensued.

William Penn and James Logan arrived in 1699. Patrick Robinson was removed from the secretaryship of the Council, and Logan put in his place. Penn found the Province deep in a quarrel with the Vice-Admiralty Court. This had been instituted by the order of the Crown through

³ *Minutes Penna. Provincial Council*, vol. 1, pp. 417, 421.

the instrumentality of the Governor of Maryland. Lloyd declared that to yield to a Vice-Admiralty Court was as bad as yielding to ship money in Charles's time. The people believed Lloyd. Penn saw at once that the false representations of Col. Robert Quarry, the leader, would cost him the Province unless Lloyd was suppressed. It was only a short time before he sailed from England that he told the Board of Trade that Patrick Robinson, the Secretary, was not of his making, that "David Lloyd, a Quaker, and the Attorney-General, is reputed an honest man, and the ablest lawyer in the Province, and a zealous man for the Government, none that know him will deny, he having often given such proof in cases wherein the interests of the Crown has been concerned."⁴

Having arrived in the Province and heard Quarry's reports, and received letters from the Board of Trade, Penn could no longer defend Lloyd. About a year before Penn's arrival, an uncertificated vessel was held at New Castle, and the goods taken by the Marshall of the Admiralty. The owner, in his distress, made the mistake of going to Markham before applying to Quarry for redress. At first Markham made an honest effort to have the matter settled. Quarry became indignant at such interference. Markham then refused any further assistance. Adams, the owner of the goods, insisted that he was ruined; health and credit were gone. The people became incensed. Lloyd declared that the Marshall had not received his commission when he seized the goods; and he had doubts if the Vice-Admiralty had been legally erected at the time the merchandise was taken. He further advised Anthony Morris, one of the magistrates, to issue a replevin for the removal of the goods from the Marshall's possession; it was the right of the subject. Quarry brought the case into the Courts. Lloyd, as Counsel for the merchant, asked the Marshall, in the examination, by what right he took possession of these goods. The Marshall, having since that time received his commission, promptly shook it out before the Court. The appended seal, the King's portrait, and the little tin box were intended to produce an effect. To counteract this, Lloyd sarcastically replied, "What is this? Do you think to scare us with a great box and a little babie? 'Tis true fine pictures please children, but we are not to be frightened at such a rate." Col. Quarry construed this into treasonable reflections

⁴ MSS. of the House of Lords, vol. ii., p. 457.

upon the Crown. His representations had weight in England, and an order was received demanding the removal from office of Anthony Morris and David Lloyd, unless they made satisfactory reparation to Col. Quarry. Morris did this in Quarry's presence after a reprimand from the Proprietor. But David Lloyd would do nothing of the kind. He begged the liberty to plead the case at Westminster, affirming that this Provincial Court of Admiralty had assumed to itself more authority than the Court of Admiralty in England.

Penn was under the necessity of adjusting the affair; and at the same time he felt that Lloyd should be more compromising, and that more deference and consideration was due to the station and character of the Proprietor.⁵ He had a meeting in his own rooms, where in the presence of twelve men he gave Lloyd an opportunity to apologise to Col. Quarry. Lloyd's refusal was reported years afterwards by Penn to Logan as very foolish. Four charges were brought against Lloyd, (i.) that he advised the magistrates to issue the replevin; (ii.) that he acted as Attorney against the Admiralty's Marshall, and used disrespectful words against the King's seal and picture; (iii.) that in open Court he once said that the Admiralty did not sit at that time by any commission from the King; (iv.) that he had said that those who encouraged the erection of a Court of Admiralty were greater enemies to the liberties and privileges of the people than those that established and encouraged ship money in Charles's time. Witnesses were called to prove these charges, although (iii.) and (iv.) were made before the commissions to the Admiralty had been received. Lloyd asked permission to put his defence in writing. Penn told him that this was not his trial but an examination to ascertain if what was laid to his charge was sufficient to suspend him from representing the people in Council.⁶ This was done, and Lloyd never sat in that capacity again.

From the time that Lloyd was expelled from the Council until Pennsylvania became a Commonwealth, there never ceased to be a Proprietary and Anti-proprietary party. Lloyd's friends were prompt in expressing their disapproval of Penn's action. Lloyd was immediately employed by the Assembly to frame its bills, and was elected

⁵ *Penn-Logan Correspondence*, vol. i., pp. 17, 18.

⁶ *Minutes Penna. Provincial Council*, vol. i., pp. 603, 604.

a member at the next ensuing election. He was instrumental in framing the petition to the Proprietor that secured the Concessions of 1701. This petition contained many things that wounded the feelings of Penn. It asked protection against such representatives as Penn should leave in the event of his going to England—that these men should be of character and substance—that a document should be given protecting the landholders against Indian claims, and from delays in confirming and granting land patents and protections from “the Proprietor, his heirs and assigns for ever.”

Penn hastily granted the various requests, known since as the Concessions of 1701, and a Charter to the City of Philadelphia, and departed for Europe feeling that Lloyd was the source of the personal reflections, which were aggravated by Logan's interpretation. Indeed, it is quite probable that this interpretation is what kept the Proprietary and Anti-proprietary feeling alive during the lifetime of Penn himself. Could Logan have consistently followed the advice he gave Penn four years later, after the Proprietary's support to the policy Logan framed had begotten the issues with the populace that Lloyd headed, many sad misunderstandings might have been avoided. In 1705, after Penn had faithfully followed a number of Logan's suggestions, the Secretary writes as follows: “Thou wast large in thy declarations and prints, which, by their [the settlers] accepting thy proposals altogether, becomes a part of the contract . . . the baseness and ingratitude of some . . .” which is here enlarged upon, does not change the fact “that when they have all the privileges they at first contracted for, or were given to expect, 'tis certain they have no more than their due, and these are not so much to be accounted acts of grace as performances of a covenant.” At that time, Lloyd could not have believed that such sentiments could have emanated from James Logan, since they were his own identical opinions, and the basis of all his operations in behalf of the people and towards William Penn himself.

JOSEPH S. WALTON.

To be concluded.

George Fox's Watch-Seal.

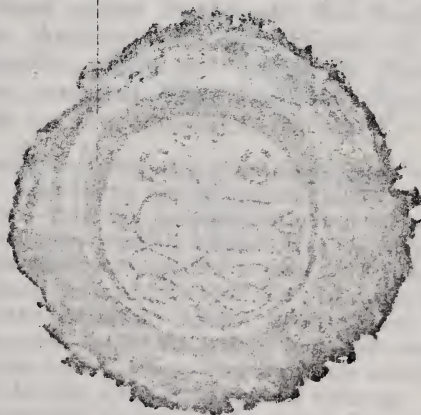
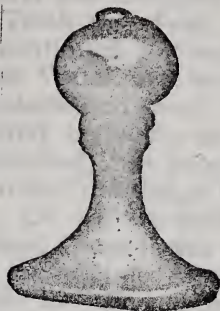
When George Fox was in Ireland in 1669, as he was leaving Limerick, he took off his silver seal, and, with his own hands, presented it to a Friend named Richard Pierce, who held his horse-bridle as he mounted.¹

Richard Pierce died in 1690, and the seal passed to his son, Samuel Pierce, who was born in 1685, and died in 1753, leaving it in the possession of his daughter, Elizabeth, born in 1723, and married in 1748 to William Richardson, who died in 1780. She died in 1791, leaving the seal to her daughter, Sarah, born in 1750, and married in 1769 to James Hill Phillips. He died in 1792, but his widow, Sarah, lived until 1836, in the Spring of which year she died, aged 86 years. The writer of this frequently visited her when she was very old, blind, and bed-ridden. She had borne thirteen children, and, in her early widowhood, had made a present of the seal to her son, Edward Phillips, born in 1787. He was a most interesting and hopeful young man, a consistent Friend, and much valued by the members of Limerick Meeting. He was engaged to be married to a young woman of the same type of character, named Deborah Fisher (maternal aunt to the writer), then of Youghal, but who, several years afterwards, removed to Limerick, where for many years she acceptably held the office of Elder in the Monthly Meeting. A short time before the period fixed for their marriage, Edward Phillips contracted fever, of which he died, desiring, within a very few hours of his end, that the seal should be given as a memorial of him to his betrothed, Deborah Fisher, who retained it in her possession for nearly 30 years, when she made a present of it to her beloved nephew, Samuel Alexander, about 1844 or 1845, and it has never been out of his keeping for sixty years !

SAMUEL ALEXANDER.

12th month 7th, 1905, within three days of completing his 87th year !

¹ In George Fox's Will, dated 8th month, 1688, he bequeaths " my seal, G. F." to his son-in-law, Thomas Lower. But as this was nineteen years after the date of his gift to Richard Pierce, it is evident it cannot be the same seal.



GEORGE FOX'S WATCH-SEAL. (See p. 36.)

"The First Publishers of Truth."¹

The fourth number of the Supplement is no less interesting than its predecessors, and contains some aspects of the early spread of the Truth not dwelt on before. The Westmorland account is continued, followed by Worcestershire, Yorkshire, and South Wales, with several Addenda.

The reports from Westmorland speak of more than one or two who had "laboured zealously for a time in the service of truth," but who had, "in process of time, for want of watchfulness, run out into things Inconsistent with the profession of truth." Of one we read that "the Lord was with him while he kept Close to his power," but that "through want thereof, he became much darkened and veiled." Of another, that he "had a pretty gift in the ministry, and while he kept little and low, the Lord was with him . . . but growing proud of his gift, grew high and exalted, and also Covetious." The saddest account is of Thomas Ayrey, of Birkfield, who set out with some of those who first were called forth into the South. He accompanied John Audland through Wales, to Bristol, Exeter, and Plymouth, where he "began to faint, and turned homeward, and left John Audland alone." We cannot refrain from quoting the rest of the story:—

This poor, fainting man returning home, Endeavored to Appear in public testimony, but having lost the power, Could not be borne. And although he mostly held the profession of Truth in frequenting friends Meetings, yett a very weak & faithless man all his days after. Could suffer nothing for truth, for when like to suffer for keeping Christs Command in not swearing, he truckled under, and tooke an oath; when like to suffer for Truths Testimony against feighting and beareing outward arms, he Consented to take the arms. And also when like to suffer for not Conforming to the Nationall worships, soe undrly was he that he went one day to that worships to prevent suffering. And soe in that weak and unsenceable Condition went to his grave. Oh! that he may be a warning to all to kepe to the rocke, Gods power, for which end this is recorded.*

¹ For a short time longer, until the fifth and last Supplement of this series has appeared, subscribers to the Historical Society may obtain the set of five Supplements for ten shillings (\$2.50) at the offices of the Society at Devonshire House, Bishopsgate, London, E.C.; 1010 Arch Street, Philadelphia; or 51 Fifth Avenue, New York.

² *F.P.T.*, p. 266.

We have from Kendal another description of the cruel usage meted out in Oxford to two young women from that town, which has already appeared in the accounts from Oxfordshire. In commenting on these events in a previous number of *THE JOURNAL*,³ John W. Graham remarks that "these outrages occurred before William Simpson marched through the city naked, for a sign. Had it been after that strange event, we might have excused something of the violence of public opinion." It is interesting to note that in this account we are told that Elizabeth Fletcher had herself gone naked through the streets of the city, as a sign against that "Hippocreticall profession" they then made there. She was but nineteen years of age when she died, and she is spoken of with such love and tenderness that she stands before us to-day "filled with wisdom to deuide the word aright, and greatly exemplary in her vertueous, Inocent, and Chaste Conversation."

Edward Bourne, writing from Worcestershire, gives long and interesting accounts of visits paid by Thomas Goodaire and Richard Farnsworth, and of the persecutions that followed. He also mentions a visit from George Fox, and describes a discourse which he himself had with G.F. "Hee was Instrumentall," he says, "in the hand of the Lord mightily to help mee, and to Confirme and establish mee in the eternall truth. I loved his Company, and to bee wth : him and to heare him, and His memoriall is blessed to many."

Benjamin Bealing's list does not contain any documents relating to "First Publishers" in Yorkshire, but various accounts and testimonies have been copied from early manuscripts belonging to Yorkshire Quarterly Meeting. In connection with these accounts we may refer our readers to the lectures on "The Rise of Quakerism in Yorkshire," by John Wilhelm Rowntree, published in his *Essays and Addresses*, and particularly to the map and the short biographies in the Appendices.

We hope that the many biographical notes which are so ably contributed by Norman Penny may some time be collected as a nucleus of a Quaker biographical dictionary.

LUCY F. MORLAND.

Early Minutes of Malton Monthly Meeting, Yorkshire.

Malton Monthly Meeting was settled by 1669. The earliest Minute-Book I have seen begins in 10th Mo., 1694, but there are some entries in it (undated as to the year), which were evidently copied from an earlier book. These entries are as follows :—

“the fifth day of the fifth month.

“wee being met together waiting to see wherin wee might serve the Lord and one another, George Smith of wrellton declared amongst us his purpose of taking to wife Jane Vassey of the marishes widow & was desired to bring in a certificate to the next monthly meetting of the consent of relations, a due provision for the fatherlesse children which being promised after due consideration of other consernes wee parted.”

“the second day of the sixth month.

“wee being met together waiting to see wherin wee might serve the Lord and one another in the truth Georg Smith the second time declared amongst us his purpose of taking his wife but refusing to give satisfaction to friends concerning the settlement of childrens portions wee could give no certificate of unity with them nor consent to them: but after consideration of other consernes wee departed.”

“the 6 day of the 7th month.

“friends being met together to wait to see wherin they might serve the Lord and one another, it was found that Mary the wife of William Ruston in consideration of her husbands weaknesse had received five shillings.”

“the 4 day of the 8 month.

“friends being met together to wait to see wherin they might serve the Lord and one another, finding no businesse of outward conserne worth the recording departed.”

“the fifth day of the 9 month.

“friends met together but not finding bussinesse of outward conserne departed.”

EMILY J. HART.

Irish Quaker Records.

Concluded from page 18.

Previous to the days of railways, when roads were bad and communication difficult and expensive, Friends did not often go far from home. Heads of families, sometimes accompanied by their sons and daughters, would occasionally go to the Quarterly Meetings, but we can see by the intermarriages of families that acquaintanceship and society were generally limited to those who resided in the neighbourhood.

Thus, in a county, the centre of a Monthly Meeting, we find, say, half a dozen families whose members were continually intermarrying. In the County Wexford, for instance, situated as it is in a corner of the island, there were the families of Davis, Woodcock, Sparrow, Martin, Poole, Sandwith, Goff, and Chamberlin, who married and intermarried again and again. Cork people married Cork people, and so it was in Limerick and in Waterford, to a degree which nowadays we do not realise. Marriages between Ulster and Munster were, in the eighteenth century, very uncommon. Dublin, naturally, was a kind of meeting-point, and its importance as the capital, and being the seat of the largest Monthly Meeting, led to many marriages there of couples of whom one at least resided in the country. The old rule of not allowing second cousins to be passed for marriage of course very much limited choice. So many in that relationship have been united since the rule was relaxed that, we may take it, if such alteration had not taken place, a dead lock and a break up would have occurred. While the change, and, perhaps, that of allowing first and second cousins⁴ also to marry, can hardly be regretted, it is to be hoped that the latitude sanctioned by London Yearly Meeting as regards first cousins may continue to be forbidden in this country.⁵ All are agreed that as regards consanguinity

⁴ What we in this country understand by this term, is the relationship between a person and the child of his first cousin. In England it would, I believe, be written "first cousins once removed." The context indicates that *two* relaxations of the rule were made (i.) allowing second cousins, (ii.) allowing first and second cousins (first cousins once removed) to be passed for marriage.

⁵ The Minute of London Yearly Meeting of 1883 on this subject, is as follows:—"This Meeting concludes to rescind the regulations heretofore existing, disallowing the marriage of first cousins. In coming to this judgment, we feel called upon to record our strong feeling that such marriages are highly inexpedient and ought to be, as far as practicable, discouraged amongst us."

a line should be drawn *somewhere*, and, if the Churches are to exist and intervene in such matters at all, probably the present rule in this country had better be left unaltered.

Sketches, however short, of the pedigrees of Irish Friends' families, would soon exhaust the limits of a paper like the present. But, in the briefest manner, notices may perhaps be given of a few.

The oldest family we have amongst us is that of the Macquillans. They are said to be descended from Fiacha MacUillan, younger son of Niall of the Nine Hostages; and their ancestors, from the beginning of the fifth century to the latter end of the twelfth, were kings of Ulidia, and from the twelfth to the sixteenth, of Dalriada.

In the fifteenth century Dunluce Castle belonged to them; in the latter quarter of the sixteenth it passed into the hands of the MacDonnells of the Hebrides. Constant wars took place between these two clans, resulting in the expulsion of the Macquillans from their domains, which were finally transferred by James I. to his favourites, and to those English adventurers, who had, in money and person, contributed to the driving out of the old proprietors. One of the McDonnells married a daughter of Edward Macquillan (who was born in 1503), and though the male line descended through her brother, a claim was, with some colour, made to the right of possession in this way.

Richard Macquillan (born 1670) settled at Bannbridge, where he and his descendants during the seventeenth century maintained an honourable standing, though bereft of their ancestral estates.

The war of 1698 scattered the family, and left, during the eighteenth century, but one representative of the family, who resided at Lurgan.

Of the two sons surviving in 1790, one removed to America and the other to Leinster, the final settlement being at Great Clonard, near Wexford.

Charles Macquillan was the first of the family to embrace Protestantism. His two younger sons followed his example, but his elder children declined to do so. His daughter, Mary, went to Spain, and became a Maid of Honour to the Queen. She left some property to her Irish relatives. Her two elder brothers kept loyal to King James II. and were

at the siege of Limerick. One was killed there and the other, James Ross Macquillan, joined the Irish Brigade in the service of France. His son, Louis, died in 1765, and left his property, said to be considerable, to his Irish relatives. The then representative, Ephraim Macquillan, had married a wealthy Quaker lady of the Hoope family in the North of Ireland, and was prospering as a linen merchant. He gave up his business, and went to France to secure the property left him, but was treacherously seized and imprisoned as a spy, and narrowly escaped death by outrage, it was understood, at the hands of those who were in possession of his lawful estate. He got home broken in health and spirits, having been robbed of all his papers and family genealogies and records (said to have been as long as the third chapter of Luke) which he had taken with him to establish his claim.

A detailed account of the Macquillan family, including the most romantic adventures of Edward Macquillan in France, was written and published by the late Maria Webb in the *Ulster Journal of Archaeology* (vol. vii., p. 172).

From Lancashire came the families of Barcroft and Haydock. In a record of the seats in the parish church of Burnley, "Evan Haidocke, gentleman, occupied seat no. 2 in the South syde of the Middle Alley," and Robert Barcroft de Barcroft seat no. 3.

Some of the Haydock family remained Catholics, and we read in the *Haydock Papers*, a Catholic book, of how "William Haydock of the Tagg, the second son of George, through some unaccountable cause was brought up a Quaker. His wife, Elizabeth, daughter of another Quaker, James Eccles, of Woodplumpton, was happily a staunch Catholic," and, further on, that "Richard Eccles offered his nephew, George Haydock, an estate called Crow Trees, then worth £300 per annum if he would become a Quaker, but in vain." There is a life of Roger Haydock, an early Friend, a member of this family;⁶ another of the same name, doubtless a descendant, died in the spring of 1903, aged ninety-four years, famous as the salesman of over 100,000 Bibles. The Haydocks were amongst the earliest Friends who settled

⁶ Roger Haydock (Haydocke, Haddock) lived at Penketh in Lancashire. The *Collection of his Christian Writings*, etc., was edited by John Field, and published in 1700. R. H. died in 1696. [Eds.]

in Ireland, one family in Antrim, and another at Stangmore, Dungannon. The name is sometimes given in the books as Haddock, but this may be accounted for by the variation in the value of the vowel sometimes met with north of the Boyne.

The Barcroft family have a fine old pedigree coming down from the time of the Norman conquest. Gilbert de Berecrofte is the first we hear of, and the name varies from Brericroft to Bearcroft, Bercroft, and, finally, Barcroft.

William Barcroft was a Major in the Parliamentary Army, and came to Ireland with Cromwell. It is said that he was offered by Cromwell, as a reward for his services, an estate near Athlone; but he, having become a Friend, while the matter was pending, refused the offer on conscientious grounds, as he could not accept what had been acquired by the sword. The estate was then, it is said, given to the next in command, the ancestor of the present Lord Castlemaine (of the Handcock family). It was said to have been worth £14,000 per annum in 1783.

Major Barcroft was twice married, but his first wife was drowned with her five children when crossing to Ireland to join her husband.

The charming old name of Ambrose has been a family name amongst the Barcrofts for a long time.

For much information, and the opportunity of seeing the family pedigree on parchment, I am indebted to Miss Barcroft, of The Glen, Newry, whose father, Henry Barcroft,⁷ is the present head of the family.

The Nicholsons are well known, especially in Ulster. According to the tradition of the family, the first to come to Ireland was the Rev. Wm. Nicholson, M.A., who arrived in 1588/9, and was alleged to have been married to Lady Elizabeth Percy, daughter of Thomas, seventh Earl of Northumberland, who was beheaded in 1572 in consequence of his rebellion against Queen Elizabeth.

Their son was John Nicholson, of Cranagill, who lost his life (as did his father) in the disturbances in 1641. The record runs as follows:—

In 1641, the country being in a state of rebellion, the Rebels came at night to Toulbridge and murdered the family. The mistress of the house, hearing the noise, got up with her young son, and lay down on

⁷ Henry Barcroft died 18 xi., 1905.

the floor of an unoccupied room; concealing her child under her. When the rebels entered the room they thought she was dead—that some of their party had killed her. On passing, one of them wounded her, but not mortally, and, supposing they had killed the entire family, they went down to feast and carouse in the kitchen. After some time she got up, and with her son escaped from the house, almost destitute of clothes. It is said she was assisted to escape from the house through the fidelity of a servant, who concealed her behind some brushwood until the Rebels had departed. Endeavouring to reach the nearest seaport, and when about five miles from home, she was overtaken by a dragoon officer of the English Army, who, seeing she was one of the distressed Protestants, pitied her situation, gave his cloak to wrap about her, took her up behind him on his horse, and took her to Newry, the seaport she wished to reach, from whence she sailed to England and remained there till her son was of age. She told him of the property belonging to him in Ireland, and advised him to go and claim it, which he did, but only succeeded in getting a small part.

His name was William Nicholson, and he is known in the record as "William the Quaker." The daughters of the Nicholsons intermarried with Brownlowes, Richardsons, Robsons, Bells, Clibborns, Allens, Hobsons, Beales, Pikes, Abbotts, Greers, Murrays, Lambs, Malcomsons, and others, so that if the descent from the Percys can be established, a noble and, perhaps, royal descent may be claimed by not a few amongst us.

Brigadier-General John Nicholson, who fell at the storming of Delhi in 1857, was a member of this family.

The Fishers were one of the few English families that came from London. Reuben Fisher was a surgeon of the Borough, Southwark, and married Joan ——. Their son, Reuben, came to visit his sister, Martha, who lived in Youghal. He was then a gay young man about twenty-two years of age, and wore scarlet velvet breeches, and so forth. His sister, Martha, had been a Friend for some time, having been convinced by the dying expressions of Deborah Sandham, whom, it is believed, she attended in her last illness, in 1695. He rode before his sister on the same horse, as was customary in those days, to the Province Meeting in Cork, where he went to church in the morning, and in the afternoon to Friends' meeting, at which he was convinced. He became attached to Margaret Shute, and the following minute of the Meeting, referring to their proceedings, will illustrate the deference that it was expected young people should pay to their parents' views in matrimonial matters:—

Reuben Fisher and Margaret Shute, both of this place, have laid their intentions of marriage before us, and after being asked the usual questions, they were referred to the Province Meeting for further procedure. But in regard their proceedings have been a little irregular in that they had not the young woman's father's consent fully before they were entangled in their affections with each other. They are advised, which they condescend to, to draw up something, each of them, condemning themselves therein, for the satisfaction of Friends. The mother of the young woman, being present, gives her free consent, and her father gives way to it though in a cross to his will.

They were married and had ten children. Reuben Fisher was a consistent Friend, and continued so all his life.

His daughter, Susanna, married Thomas Harvey, and the name of Reuben has come down amongst both the Fishers and Harveys to the present day. The Fishers intermarried with the families of Godfrey, Clarke, Dennis, Hillary, Brown, Edmundson, Abell, and O'Callaghan, and though they had lengthy families, the name is now—amongst Friends—nearly extinct.

The O'Callaghan marriage is an instance of the union of a family of English extraction with a Celtic clan. Such, though not numerous, occurred occasionally. The chief seat of the O'Callaghans was Dromaneen Castle, on the banks of the Blackwater, near Mallow, and it is related of one of the family that he was of a very domineering disposition, exercising, as was the custom of the time, nearly absolute authority over his vassals, and frequently, for very slight offences, having them hanged at his hall door.

John Goodbody came from Yorkshire in Cromwell's army. He settled at Ballywill, King's County. He joined Friends, and frequently appears by their records to have suffered imprisonment at Philipstown for refusing to pay tithes. One of such records is as follows:—

Edward Taverner and John Goodbody, who were imprisoned in the year 1671 in Philipstown by writs of *Excommunicato capiendo*, were kept close prisoners about nineteen months and three weeks, and for one month were put in a nasty stinking dungeon with two condemned thieves (all through the cruelty of William Cardwell, gaoler), who, in the time of their restraint, have suffered great loss of outward things.

The Goff family are descended from a Puritan Divine, named Stephen Goff, who was rector of Hanmer, in Sussex. His son, William, joined the Parliamentary army as a

quarter-master, and rose to the rank of Colonel, and afterwards of Major-General. He married a daughter of General Whalley, a cousin of Cromwell's. His name is one of those that appear on the death warrant of King Charles I., and after the restoration he suffered proscription and exile in New England. He became a refugee, and his wanderings and escapes have been made the subject of a readable, but unartistic book, called, *The Regicides*. The two families of Goff and Gough are both descended from this General Goff. The former resided at Horetown House, in County Wexford. The daughters of Jacob and Eliza Goff married into the families of Lecky, Forbes, Sparrow, Wakefield, Penrose, Lanphier, Edmundson, Pike, and Fennell. The youngest daughter, Dinah Wilson Goff, did not marry; she was the writer of that vivid sketch of the scenes in 1798, through which her father and a number of his family passed. It is entitled, *Divine Protection through Extraordinary Dangers*, and all should read it who have not already done so.

The other branch of the family (Gough) settled in the North of England. James Gough was the author of the well-known arithmetic. His son, John, came to Ireland in 1740, and married Hannah Fisher. Beautiful specimens of his penmanship may be seen in some of the books of the Meeting. It was Charles Gough, a member of this family, who was lost on Helvellyn, and whose death was the subject of Sir Walter Scott's beautiful poem, commencing:—

I climbed the dark brow of the mighty Helvellyn.

The Pike family was resident in Devonshire at a very early date. There was a branch also at Ilford, in Essex, in the fourteenth century. Richard Pike, of Newbury, Berkshire, was born in 1598. He had considerable estates in that county, a portion of which he offered to settle on his son, Richard Pike, of Sarsfield Court, Co. Cork, born at Newbury in 1622, the first of his family who settled in Ireland, provided he returned to England and resided on the estate there. It is also said that another condition was that he should renounce the Quaker principles which he had adopted.

This Richard had come to Ireland in 1648 as a corporal in a troop of Horse. At the end of the war, in accordance with the practice that prevailed of paying the soldiers at the expense of the vanquished, he was given Sarsfield

Court, four miles from Cork, as an allotment of land for arrears of pay. He was converted to Quakerism through the preaching of Edward Burrough about 1655, and left the army, and, in consequence, his land was taken from him. He then settled at Kilcreagh, seven miles west of Cork, and, later, in the city, where he died in 1688.

- There is a story told of the name of Pike which is of interest. It is said that the true name of the family was not Pike but Montgomery; that, on an occasion, the household was attacked, and the old man put in deadly peril for his life, but his son made such a stout defence and used his weapon, a pike, with such effect, that the assailants were driven off and the danger averted. Consequently the nick-name of Pike was given, and remained in substitution for the real name of Montgomery.

It is interesting to note that a youthful scion of the stock has been named Cecil Montgomery Pike.

The Pikes intermarried with the families of Watson, Pim, Nicholson, Robinson, Wight, Clibborn, Chaytor, Hill, Roberts, and others. Joseph Pike, the son of Richard Pike, was associated with the settlement of Pennsylvania by William Penn, and received a grant of 10,000 acres,⁸ which was organised under the name of Pikeland Township, and, in 1838, was divided into East and West Pikeland. These lands passed by bequest to the heirs of Richard Pike, son of Joseph Pike, and were eventually sold in small lots. Numbers of Friends from Ireland settled there.

Roger Webb was born at Dunmurry, Co. Antrim, in 1622. His parents were Edward and Margaret Webb, and he married Ann, daughter of Adam Snocroft, of Ratford Green, in Lancashire.

He was a Wheelwright or Turner by trade, and settled near Lurgan. Roger Webb was one of the first Friends in Ireland, and it is said that the first Monthly Meeting in this country was held in his house. In those days, before regular Meeting Houses were built, marriages were frequently celebrated at Friends' houses, and the records show that not a few took place at Roger Webb's house,

⁸ D. is in possession of a deed of conveyance of 500 acres, in the county of Philadelphia, from Penn's land-commissioners to Joseph Pike, in 1704/5. It bears the signatures of Edward Shippen, Griffith Owen, Thomas Story, and James Logan, and has attached to it a very fine seal in a brass case with glass front and back. [Eds.]

and after his death at the house of his widow, Ann Webb. His name also frequently appears amongst those who suffered fine and imprisonment, generally for refusing to pay tithes or to swear. Thus, in 1662,

Roger Webb, being constable, was called at the Sessions at Ardmagh to give in presentments, and because (for conscience sake) he would not swear was fined by (Sir) George Atkinson in forty shillings, for which the Sheriffs took from him a horse worth forty five shillings.

And, again, in 1675,

Roger Webb, and eleven friends more, because, for conscience sake, they could not swear, were fined by John Reily, seneschal, at a court-leet at Lurgan; for the fines they had goods taken from them worth five pounds six shillings. And it is to be noted that the said John Reily, having sold some part of the aforesaid goods, sat down in a room to drink with the man and woman who had bought them, and, rising up to go out, he fell down and became speechless, and within two days died.

Roger Webb was one of those early Friends in this country—and there were not a few of them—from whom are descended, counting those in the female as well as the male line, many hundreds of our members who are living at the present time.

A remarkable instance of how descendants have thus multiplied is found in the Sharpless⁹ family, the original parents of whom left England for America in the early days of the Society. A reunion was recently held at the place, still in the possession of members of the family, where the original settlement was made, and a book has been published giving an account of the occasion, and many of the names of descendants of those who sprung from these early settlers. It seems almost incredible, but is no doubt true, that the total of their descendants now living amounts to about 14,000.

Space will not admit of recounting in any detail particulars of other Irish Quaker families.

It is of interest to note, however, that in the great majority of cases but *one* family of each name is to be found in the records; a fact which greatly facilitates the tracing of descents.

⁹ See *Genealogy of the Sharpless Family, descended from John and Jane Sharpless, Settlers near Chester, Pennsylvania, 1682, etc.*, compiled by Gilbert Cope, 1887, 4^{to}, pp. 1333. This is in *D.* [Eds.]

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE
 THE JOURNAL OF THE

Some of the exceptions are :—

Allen	of Ulster, and of Cork, and Dublin.
Baker	of Dublin, and of Clonmel.
Bell	of Queen's Co., and of Ulster.
Chapman	of Ulster, and of Leinster.
Davis	of Limerick, Waterford, and Birr, of Cork, of Clonmel, and of Co. Wexford.
Hill	of Limerick, and of Ulster.
Hughes	of Clonmel, and of Ulster.
Neale	of Queen's Co., and of Christianstown.
Richardson	of Ulster, of Leinster, and of Limerick.
Roberts	of Queen's Co., and of Waterford.
Robinson	of Cotherstone, and of Pardshaw.
Russell	of Carlow, and of Westmeath.
Thompson	of Queen's Co., of Carlow, of Co. Wexford, and of Ulster.
Taylor	Eight apparently distinct families.
Wilson	Two in Leinster.
Wood	of Cork, and of Ulster.

Sixteen names in all out of a total 209 families of which digests have been made. Two hundred and nine, however, is not exhaustive, and if every name at present represented on our roll of membership were included, the total would be increased perhaps to 250, but some of these are families now extinct in the male line.

But some one will ask, "What is the use of all this? What advantage can we derive from the study of genealogy? What does it matter whether we are descended from Cromwellian soldiers or Irish kernes. Does it make any real difference whether we trace an ancestry back to Norman spears or humble husbandmen?"

Such questions are not difficult to answer.

Man, left alone to his own unaided exertions, is one of the poorest of God's creatures. In cases which have been discovered, of human beings who have been lost in the wilds, and who have either grown up, or for a long period been left to exist on their own resources, the result has been an animal bereft of intelligent speech, wild, ignorant, debased, and degraded, shunning his fellow creatures, devoid of character, of dignity, of manhood. This condition is the result of not having gained from his fellow-men the knowledge and experience acquired and handed down from countless generations of ancestors. With a brute

beast it is not so. A dog that has grown up without mixing with other dogs acquires apparently all kinds of dog knowledge necessary to his well-being, and savage or other animals, once old enough to shift for themselves, appear to come to maturity and completeness by natural development of their innate faculties. Man, alone, or in a very much greater degree than other animals, requires for his full development the companionship of his fellows and participation in the common stock of their knowledge. The present knowledge of the world is the accumulated knowledge that has come down from the past, and to which the living generation has added, perhaps, just a little. Let any of us ask ourselves what *we* have added to the store that we received, for safe keeping, from our parents; how much richer are we going to leave the world for our having been in it? Is it not somewhat humiliating to think that the greatest efforts of some of the most cultivated amongst us are given to the endeavour to appreciate the thoughts and copy the actions of those who lived long ago? But as the advancing tide, though it seems to recede, continually advances, man's knowledge is, in the main, continually progressing. There have been many lost arts and much lost knowledge, for the want of which the world is the poorer, but it is by the study and knowledge of the past, of which, as far as possible, nothing once acquired should be let go, that we are best equipped to make progress in the future. Can we imagine a statesman who never studied history, a school master who had never learned, a poet who had never read? It is by studying the lives of those who have gone before us that we can best avoid mistakes such as they have fallen into, and at the same time profit by their good example.

Then there is much in the sentiment of *noblesse oblige*. Family pride of the right sort, founded, not on lands or possessions, but on records that truly ennoble, is a stimulus to go and do likewise. Good associations and antecedents are a help to all. And of the two hundred and odd Irish Quaker families, so connected and interlaced have they been by intermarriage, that we may say all at the present time are heirs to generations of good men and women, who lived, for the most part, useful and blameless lives, and conscientiously bore their testimonies, and suffered fine and imprisonment for their Master's sake—many of them Christian martyrs in deed, whose lives were a long record of persecution,

Sore from their cart-tail scourgings
 And from the pillory lame,
 Rejoicing in their wretchedness
 And glorying in their shame.

How much more it is to be proud of for our ancestors to have had this record, than that they should have been included in the Roll of Battle Abbey!

THOMAS HENRY WEBB.

Large Gatherings of Friends.

In the third paragraph of *The Epistle from London Yearly Meeting held in Leeds*, 1905, occurs the sentence, "One of the chief halls of the city has been filled with the largest gathering of Friends which this country has seen for generations." This refers to the meeting held in the Coliseum, in Leeds, Yorkshire, on the morning of Sixth day, the 26th of 5th month, when 2,300 Friends, at a moderate estimate, were present. This number included 250 children from Friends' Schools at Ackworth, Rawdon, Darlington (Polam Hall), York (Bootham and the Mount).

As it was said at the time that this gathering was probably the largest composed of Friends of this country since the death of George Fox, it may be well to recall the main incidents connected with that event. Robert Barrow, writing from London on the 16th of 11th month, 1690/91, says:—

George Fox was this day buried in the presence of a large and living assembly. . . supposed to be above 4,000 Friends. . . The London Friends were very discreet to order. . . that all Friends should go on one side of the street, three and three in a rank, as close together as they could go, that the other side might be left clear for the citizens and coaches that were going about their business. And though the graveyard [Bunhill Fields] is a large platt of ground, yet it was quite full, and some of the people of the world were in there.

Probably the largest gathering of English Friends, of late years, was the Manchester Conference of 1895, when from 1,000 to 1,300 were present.

It would be interesting to place on record other occasions on which large companies of Friends have met, on either side of the Atlantic. Will our readers kindly send accounts of such gatherings?

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
1900

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
1900

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
1900

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
1900

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
1900

THE UNIVERSITY OF CHICAGO
CHICAGO, ILL.
1900

Friends in Current Literature.

"Bayard Taylor's ancestors belonged to the religious society of the Quakers since the days of William Penn; his paternal grandfather, however, committed the grave offence of marrying a wife of the Lutheran faith. For this misdeed he lost his birthright, and thenceforward neither he nor his descendants were members of the Society.¹ Nevertheless, his children and grandchildren still adhered to the fundamental principles, and, to a great extent also, to the manners and customs of the Quakers; and therein lay the source of Bayard Taylor's morality and of his religious beliefs, so free from any kind of dogmatism. The first Taylor, Robert by name, was one of the companions of William Penn in his expedition to the new world. He came from Warwickshire, and was the direct ancestor of Bayard Taylor." So writes Bayard Taylor's widow, in her book, *On Two Continents* (London: Smith, Elder and Co.; and New York: Doubleday, Page and Co., large 8vo, pp. 309). The authoress, who was born at Gotha, in Germany, was much impressed with the Quaker life into which she was introduced on arrival at Kennett Square, in Pennsylvania, after her marriage, and was "struck from the very first with the status of woman" among Friends. "I know not how to account for the fact that generally speaking the Quaker women possess more refined and noble features than the men. The type of the Quaker woman is one of the most beautiful that the world has ever seen" Of Whittier she writes, "His peculiar placidity always seemed to shed an atmosphere of peace upon everyone who came in contact with him. The great dark eyes alone, that shone in the pale oval of his face, gave evidence of the poetic fire that burned in his soul. Whenever I saw him he seemed to me the ideal manly type of a handsome Quaker." Of the writings of Bayard Taylor which refer to Friends, we read that "Lars" reached "its climax in the conflict between the peaceful, forgiving spirit of the Quaker, and the Berserker rage of the Norseman, in which the former was victorious," and that the original of "Martha Dean," in "The Story of Kennett," was "Cousin Ruth," a "distant

¹ This answers the question in THE JOURNAL, ii. 42.

relative and typical Quaker, who talked pleasantly with us, and smoked with enjoyment a short clay pipe the while." Here and there are references to the attitude of Friends in war time, and to "the fall of the old barriers of Quakerism before the onslaught of new conditions." Bayard Taylor died in Berlin, where he occupied the post of American Minister, in December, 1878. There are portraits of him in 1864 and 1877, and views of "Cedar-croft," his home near Kennett Square, from paintings by himself.

An account of a visit to "Cedar-croft," Bayard Taylor's home, appears in *The Westonian. A Magazine devoted to the Interests of Westtown* (Friends' Boarding School, in Pennsylvania), for First Month, where it is stated that the Pennsylvania poet's remains were brought to his old home, and taken thence to Longwood Cemetery. In the same magazine, J. Henry Bartlett writes on "Some Aspects of English Quakerism."

The value of Quaker ancestry and training, recognised by one who felt it right nevertheless to leave Friends, is exemplified in *The Life of Mrs. Albert Head*, by her sister, Charlotte Hanbury (London: Marshall, 8vo, pp. 286). Caroline Head was a daughter of Cornelius and Sarah Jane (Janson) Hanbury, and through her grandparents, Cornelius and Elizabeth Hanbury and Frederic and Sarah Janson, she was "brought at once into the atmosphere of the quiet, restful, solid, deeply spiritual Christianity of genuine Quakerism" (p. 1). Mrs. Head used to say, "What do we not owe . . . to our beloved parents' and grandparents' upbringing among the Friends" (*ibid*). Cornelius and Elizabeth Hanbury were both ministers, and lived at Stoke Newington, and later at Wellington, Somersetshire. The former died in 1869, and the latter in 1901, at Richmond-on-Thames, aged 108 years.² Cornelius and Sarah Jane Hanbury left Friends about 1863, and their daughter, Caroline, was "confirmed" in 1868. Mrs. Head lived an active, earnest, and useful Christian life. I met her several times on the committee having care of the work in the Moorish Room at Tangier, Africa, which the late Charlotte Hanbury³ originated and of which Henry Gurney, of Reigate,

² See her message to London Yearly Meeting of 1901 in the *Proceedings* of that year.

³ See *Charlotte Hanbury: An Autobiography*, edited by her niece, Mrs. Albert Head, 1901.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second is the fact that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third is the fact that the United States is a diverse nation. It is made up of many different peoples, each with its own customs and traditions. The fourth is the fact that the United States is a powerful nation. It has a strong economy, a powerful military, and a strong voice in the world. The fifth is the fact that the United States is a nation of ideals. It is a nation that believes in freedom, democracy, and the rights of all people.

The history of the United States is a story of many firsts. It is a story of the first settlers, the first explorers, the first presidents, the first wars, the first inventions, the first cities, the first universities, the first Supreme Court, the first Constitution, the first Declaration of Independence, the first Bill of Rights, the first Civil War, the first World War, the first Cold War, the first Space Age, the first Internet, the first AIDS epidemic, the first 9/11 attacks, the first Arab Spring, the first Black Lives Matter movement, the first COVID-19 pandemic. The history of the United States is a story of many firsts, and it is a story that is still being written.

is now the Hon. Secretary. Mrs. Head died in October, 1904.

The relations between the Whitman family and Friends in general and Elias Hicks in particular are informingly described in *A Life of Walt Whitman*, by Henry Bryan Binns (London: Methuen; and New York: Dutton, 8vo, pp. 369). Of Whitman's parentage the author writes, "Whitman himself has described⁴ his grandmother, Naomi Williams, as belonging to the Quaker Society, but, upon inquiry, it does not appear that she was ever a member," although several members of the Williams family, of Long Island, were Friends; and of the relations of the family with Elias Hicks, we read, "Whitman's paternal grandfather was a friend of Elias Hicks, and thus, from both parents, the boy [Walt] inherited something either of the blood or the tradition of that Society;" and again, "When old Elias Hicks preached in the neighbourhood, they [including Walt] went to hear him, tending more to a sort of liberal Quakerism than to anything else." H. B. Binns devotes several pages to a notice of Elias Hicks and of the separation associated with his name,⁵ and there are references to Whitman's attitude towards such subjects as war, the continuity of revelation, simplicity of language, and, generally, the spiritual position taken up by George Fox. H. B. Binns lives at Letchworth, in Herts, and is a member of Hitchin Meeting.

Amory H. Bradford, D.D., of Montclair, N.J., writes, in his book, *The Inward Light* (London: James Clarke; and New York: Thos. Y. Crowell, 8vo, pp. 292), "Almost alone the Society of Friends has ventured to assert this truth, and to teach it as an article of religious faith. It has remained for the twentieth century to give to the *Inward Light* the attention which it deserves." The titles of three chapters, viz., "The Inward Light," "The Immanent God," and "The Continuous Leadership of the Spirit," will give an idea of the contents of a book which is an interesting testimony to the spread of Friends' principles.⁶

⁴ See *Complete Prose Works*, 1901, p. 5.

⁵ Whitman's "Notes (such as they are) founded on Elias Hicks" will be found in his *Complete Prose Works* (Boston: Small, Maynard and Company, 1901), where there is also a portrait, reproduced from a painting by Henry Inman, about 1827. Whitman also wrote on George Fox.

⁶ For further proof of this spread, see *Collateral Testimonies to "Quaker" Principles*, by the late Mary E. Beck, a little book which might with advantage be brought up to date and reissued.

Our Missions, the organ of the Friends' Foreign Mission Association of London Yearly Meeting, has commenced vol. xiii. in a new form (London: 15, Devonshire Street, E.C., 4to, pp. 32). Caroline W. Pumphrey and Jane E. Newman have handed over the editorship to Mary Hodgkin, daughter of Jonathan Backhouse and Mary Anna Hodgkin, of Darlington. The principal articles deal with such subjects as Thoughts in Relation to Foreign Missions, School Girls in Syria, Christianity and the World Movement, The Healing of the Nations, Opium, etc.

Isaac Henry Wallis, of Mansfield, Notts, has written a volume of thirty-two poems relating to birds and bird-life, which he has entitled, *The Cloud Kingdom* (London and New York: John Lane, 8vo, pp. 174). Each poem bears the name of a distinct member of the bird-family. There are numerous illustrations. Both writer and publisher are members of London Yearly Meeting.

Albert Cook Myers has compiled two useful maps of *The Colonies in 1660* (Cleveland, O: Burrows Brothers). One depicts "Virginia, Maryland, and the Dutch and Swedish Settlements on the Delaware," and the other, "New England and New Netherland." Each map measures ten inches by seven inches. Numerous dates of settlement are given.

A new volume of foreign missionary life and work has just been published under the title of *Life in West China; Described by two Residents in the Province of Sz-Chwan*, (London: Headley, 8vo, pp. 248), written by Robert J. Davidson and Isaac Mason, missionaries of the Friends' Foreign Mission Association, with an Introduction by Dr. Timothy Richard, of Shanghai, Secretary of the Christian Literature Society, and Preface by Marshall N. Fox, organizing secretary to the F.F.M.A. The book is very fully illustrated, and contains several maps.

May Sturge Henderson, daughter of Joseph Marshall Sturge, of Charlbury, Oxon, author of "Unwoven Threads," "Three Centuries in North Oxfordshire," etc., has written on *Constable* in the "Library of Art" series (London: Duckworth; and New York: Scribner, 4to, pp. 239). The same author has sent out a collection of twelve short articles, entitled, *After his Kind* (London: Duckworth, 4to, pp. 215).

Walter Sturge, of Bristol, writes on "The Rathbones of Liverpool," in the *Friends' Quarterly Examiner*, First Month, 1906 (London: West, Newman & Co.; Philadelphia:

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. It is a history of a people who have been able to overcome many difficulties and to build a great nation out of a small colony. The second fact is that the United States is a nation of immigrants, and that its history is a history of the struggle for the rights of these immigrants. The third fact is that the United States is a nation of free men, and that its history is a history of the struggle for the rights of these free men.

The fourth fact is that the United States is a nation of law, and that its history is a history of the struggle for the rights of the law. The fifth fact is that the United States is a nation of progress, and that its history is a history of the struggle for the rights of progress. The sixth fact is that the United States is a nation of peace, and that its history is a history of the struggle for the rights of peace.

The seventh fact is that the United States is a nation of justice, and that its history is a history of the struggle for the rights of justice. The eighth fact is that the United States is a nation of liberty, and that its history is a history of the struggle for the rights of liberty. The ninth fact is that the United States is a nation of equality, and that its history is a history of the struggle for the rights of equality.

The tenth fact is that the United States is a nation of unity, and that its history is a history of the struggle for the rights of unity. The eleventh fact is that the United States is a nation of strength, and that its history is a history of the struggle for the rights of strength. The twelfth fact is that the United States is a nation of wisdom, and that its history is a history of the struggle for the rights of wisdom.

The thirteenth fact is that the United States is a nation of courage, and that its history is a history of the struggle for the rights of courage. The fourteenth fact is that the United States is a nation of faith, and that its history is a history of the struggle for the rights of faith. The fifteenth fact is that the United States is a nation of hope, and that its history is a history of the struggle for the rights of hope.

The sixteenth fact is that the United States is a nation of love, and that its history is a history of the struggle for the rights of love. The seventeenth fact is that the United States is a nation of truth, and that its history is a history of the struggle for the rights of truth. The eighteenth fact is that the United States is a nation of goodness, and that its history is a history of the struggle for the rights of goodness.

Henry N. Hoxie, 8vo, pp. 146). Other valuable articles in the domain of Quaker theology, education, foreign missions, Adult Schools, and general history also appear. With this number commences the fortieth volume of this important serial publication.

The Friends' Tract Association, of London, has issued No. 58 of its Envelope Series, under the title, *Has Prayer a Scientific Basis?* (London: Headley, small 4to, pp. 12), being the substance of an address given at Wanstead, by James Holden, a Friend of Wanstead Meeting, and locomotive superintendent of the Great Eastern Railway Company.

A fourth edition of *A History of the Friends in America*, (Philadelphia: Winston; and London: Headley, 8vo., pp. 246), by Allen C. Thomas, A.M., and Richard Henry Thomas, M.D., has recently appeared. "The whole has been thoroughly revised and brought down to the first of Ninth Month," writes A. C. Thomas, in a recent letter to me; "I am wholly responsible for all down to the nineteenth century, and for the last chapter. The nineteenth century is mainly the work of my brother, [the late] Dr. R. H. Thomas." The first chapter of twenty pages is occupied with the "Beginning in England," and then follow "Discipline and Doctrine," "Early Years in America," "The Eighteenth Century," "Divisions during the Nineteenth Century," "Period of Reorganization," etc. Many foot-note references are given, and there are addenda on statistics, bibliography, etc., with an Index. It is encouraging to notice the use made of the publications of the Friends' Historical Society—a proof of their value in providing data for the student and writer of Friends' history.

The first volume of *The Political History of England* (London and New York: Longmans, 8vo, pp. 528), comprising the whole period prior to the Norman Conquest, has been written by Thomas Hodgkin, D.C.L., author of "Italy and Her Invaders," "George Fox," etc.

The author of *A Quaker Wooing* (London: Hutchinson, 8vo, pp. 314), Mrs. Fred Reynolds, of Ilkley, Yorkshire, has kindly supplied me with some information respecting the events which form the background of her striking story. She writes:—

A Quaker Wooing is founded on facts preserved in my husband's pedigree, a valuable document, which goes back to the year 1377. For the purpose of my story, I have altered the date from the 17th to the 18th

century, but the incident as recorded in the aforesaid document is as follows:—"John Ackroyd, of Folds House, married Alice Pollard, daughter of George and Grace Pollard, of West Close, near Padiham. George Pollard was with the army during the Civil War. Alice, their only daughter, was convinced of Friends' principles, and bore great persecution from her mother, who belonged to the Parish church. Ultimately both her parents became so far convinced of the same as to attend no other place of worship [than the Friends' Meeting House] for many years before their decease. George Pollard was buried in John Ackroyd's orchard, 20 viii., 1696. . . . John Ackroyd was 'educated at Burnley Grammar School, accounted a great scholar, having acquired a perfect knowledge of the Latin and Greek; gave up preparing for the University, abandoned the services of the State Church, commenced attending Friends' meetings, was convinced of their principles, after travelling with a blind Friend, John Moor.⁷ He became a great and able minister of the Gospel. In Cornwall he preached in and through the streets. In 1711, he went to London to attend upon Parliament in the Affirmation Acts. He suffered imprisonment for conscience sake upwards of seven years on the whole.'"

The contrast between the Quaker Ackroyds and the worldly Holtes is very strikingly drawn, and "Quaker John" does not always have the best of it, as, *e.g.*, when Lady Holte and her daughter criticise his religious "testimonies" (pp. 23, 28, 157). The reader will soon form an attachment for Grace Ackroyd, blind as to the outward, but with clear spiritual vision.

I have received a copy of the second impression of T. Edmund Harvey's *The Rise of the Quakers* (London: Headley). It is to be regretted that the publishers did not see their way to allow space for an index, the absence of which greatly lessens the value of this handbook.

Caroline J. Westlake, of Southampton, the author of numerous short devotional studies, has written a little book, entitled, *Jehovah. Six Short Character Sketches illustrative of the Attributes of God* (London: Headley, small 4to, pp. 92).

In *Leighton Buzzard, Past and Present* (Leighton Buzzard, Beds.: Jackson, 8vo, pp. 106), there are portraits of John Dollin Bassett, Francis Bassett, M.P., and Theodore Harris, three Friends now deceased, an account of the Friends' Meeting House, and notices of Thomas Bradshaw, once reading master at Ackworth School, and other Friends.—George Newman, M.D. (editor of the "Friends' Quarterly Examiner") has just issued his *Report of the Public Health of Finsbury, 1905*, as Medical Officer of Health for the Metropolitan Borough of Finsbury (London: Bean, large 8vo, pp. 239). George Masterman Gillett is chairman of the Health Committee, and William Reason, J.P., is mayor of the Borough. Above-named are Friends.—Dr. Sharpless contributes a valuable article on

⁷ For John Moore, see *First Publishers of Truth*, p. 336; he died in 1667/8.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and expansion. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for freedom and justice.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and expansion. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for freedom and justice.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and expansion. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for freedom and justice.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and expansion. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for freedom and justice.

"Presbyterians and Quakers in Colonial Pennsylvania" to *The American Friend* (Phila.), Second Month 1st.

Hertford and its Surroundings has just been added to "The Homeland Handbooks" (London: Homeland Association, 8vo, pp. 150). William Graveson, J.P., the writer, is a *Hertford Friend*.⁸ He gives a short account of John Scott, Quaker poet, of Amwell,⁹ and refers briefly to the Spencer Cowper trial at Hertford, to Friends in that town and Hoddesdon, etc.—*The Canadian Friend* (Newmarket, Ont.), of February, gives a vivid description of the late disastrous fire at Pickering College, with views of the building before and after.

The Australian Friend (Hobart, Tas., 105, Elizabeth Street), for 12mo. 27, contains an excellent portrait of Edwin Rayner Ransome, of London, who has been for many years clerk of the Continental Committee of the Meeting for Sufferings of London Yearly Meeting, and who is warmly interested in Friends in Australasia.

Wilson Marriage, J.P., of Colchester, Essex, contributes an article on "Jan Van Migrode, the First Minister of the Dutch Congregation at Colchester," 1563 to 1573, with a portrait, to "*The Essex Review* (Colchester: Benham; and London: Simpkin) for January, 1906. This quarterly journal is edited, in part, by Charlotte Fell Smith.

The Adult School Year Book and Directory, new and enlarged edition, is just out (London: Headley, small 8vo, pp. 70). It contains a Monthly Calendar, Bible Lessons, Brief History of the Movement, and other valuable information, also eight portraits of Leaders (Joseph Sturge, William White, James H. Barber, and Hannah Cadbury, deceased, and the following living workers, William Chas. Braithwaite, Arnold S. Rowntree, Edwin Gilbert, and Mrs. Mackenzie).—Principal W. E. Blomfield, B.D., of Rawdon Baptist College, has issued (London: Headley, 8vo, pp. 8), his address on *Adult School Work*, read at the Baptist World Congress, held in London, 1905.—Rachel Juliet Fox, of Falmouth, Cornwall, contributes an article entitled, "A Plea for Mysticism once more," in the January number of the *Hibbert Journal* (London).

The Friends' Intelligencer, of Philadelphia, for First Month 20, contains the commencement of an article by Henry W. Wilbur on "The Last of the Logans." Brief notices are given of James Logan and his son, William, and these are followed by a longer account of William's son, George, who married Deborah Norris (see *THE JOURNAL*, ii. 9).—A copy of the certificate of removal to America granted to William Penn, by the Monthly Meeting held at Horsham, Sussex, in 1699, appears in *The Friend* (Phila.) of First Month 20. The same number contains an article on "Early Friends at Youghal, Ireland."—*The Young Friends' Review* (London: Headley, 8vo, pp. 36) for February contains the first portion of an article on Samuel Fisher, written by Emily J. Hart, of Scalby, Yorks. The same periodical contains "A Brief and Serious Warning," written by Ambrose Rigge, in 1678, and useful articles of modern date.

The Graphic (London) for December 2nd, has a portrait of the late Henry Edmund Gurney, of Reigate.

Books for review, and any information suitable for this article, will be welcomed. NORMAN PENNEY.

⁸ Samuel Graveson, of Ashford, Kent, brother of the above, wrote *The Chalfont Country*, *South Bucks*, in the same series.

⁹ A longer notice of John Scott, and references to George Fox, William Penn, John E. Littleboy, George B. Burgin, the novelist, and other Friends, may be found in *Highways and Byways in Hertfordshire*, 1902.

The first part of the analysis is the identification of the problem. This is done by a careful study of the facts and figures which are available.

The second part of the analysis is the determination of the causes of the problem. This is done by a careful study of the facts and figures which are available.

The third part of the analysis is the determination of the effects of the problem. This is done by a careful study of the facts and figures which are available.

The fourth part of the analysis is the determination of the possible solutions to the problem. This is done by a careful study of the facts and figures which are available.

The fifth part of the analysis is the determination of the best solution to the problem. This is done by a careful study of the facts and figures which are available.

The sixth part of the analysis is the determination of the plan of action to be taken. This is done by a careful study of the facts and figures which are available.

The seventh part of the analysis is the determination of the means to be used. This is done by a careful study of the facts and figures which are available.

The eighth part of the analysis is the determination of the time to be taken. This is done by a careful study of the facts and figures which are available.

The ninth part of the analysis is the determination of the cost to be incurred. This is done by a careful study of the facts and figures which are available.

The tenth part of the analysis is the determination of the results to be expected. This is done by a careful study of the facts and figures which are available.

The eleventh part of the analysis is the determination of the progress to be made. This is done by a careful study of the facts and figures which are available.

The twelfth part of the analysis is the determination of the completion of the work. This is done by a careful study of the facts and figures which are available.

The thirteenth part of the analysis is the determination of the evaluation of the work. This is done by a careful study of the facts and figures which are available.

The fourteenth part of the analysis is the determination of the conclusion to be drawn. This is done by a careful study of the facts and figures which are available.

The fifteenth part of the analysis is the determination of the recommendation to be made. This is done by a careful study of the facts and figures which are available.

The sixteenth part of the analysis is the determination of the final report to be made. This is done by a careful study of the facts and figures which are available.

The seventeenth part of the analysis is the determination of the final conclusion to be drawn. This is done by a careful study of the facts and figures which are available.

The eighteenth part of the analysis is the determination of the final recommendation to be made. This is done by a careful study of the facts and figures which are available.

London Yearly Meeting, 1670.

IN THE JOURNAL, ii. 62, I made the statement, "No record of the holding of this Meeting has yet been met with." I have since found the following reference to a Yearly Meeting of this year in the journal of John Burnyeat,^{*} "Then I took my journey for London to the yearly meeting that was in the Spring of the year 1670, and so spent a part of that Summer in London." This seems to establish the fact that the Yearly Meeting, announced in the Epistle of 1668/9 to take place "about the time called Easter, in the year 1670," did take place at that time, although it is probable that its sittings were much interrupted by persecution and imprisonment.

We may, therefore, conclude that the Yearly Meeting was held in London *without a break* from Second Month, 1668, to 1904.

NORMAN PENNEY.

^{*} See his *Works*, 1691, p. 38.

Editors' Notes.

The Editors hope to include in the next issue a letter from William Penn, dated from Philadelphia in 1701, and referring to riots in East Jersey, which letter, they believe, has never been printed in full. It will be accompanied with annotations from the pen of Dr. Isaac Sharpless, of Haverford.

Extracts from letters of Edmund Peckover, descriptive of his travels in America in 1742-43, are in type.

The Editors have on hand an informing article on "Esquire Marsh" of George Fox's *Journal*, written by Joseph Joshua Green; also articles on the libraries of Earlham and Haverford Colleges.

The Meeting for Sufferings of London Yearly Meeting has given permission for the publication in THE JOURNAL of certain lists in its possession of minute-books and other records, preserved in various parts of the country.

Friends' Reference Library. (D.)

The following list gives short titles of some books not in the Collection, which the Committee of the Library would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

WANTS LIST, NO. 10.

The Americans, a Comic Opera in Three Acts, with references to Friends, 1811; John ANDERDON's *Some Part of the Burden Dispersed*, 1661, *To the Parliament*, 1659;

Edward BECK's *Packet of Seeds*, and other works, 1847-62; Richard LOW BECK's *Hints on Life Assurance*, 1833; William BENNETT's *Letter re Vegetarianism*, 1849; Tabitha BEVANS's *Good Girl's Heart*, 1799, and *Good Boy's Heart*; Timothy BEVINGTON's *Elegiac Poem*, 1783; *Biographical Sketch of James Brandwood*, by Scoles, 18..; Eliza BIRCH's *Poems*, 1800; Benjamin BISHOP's *Affectionate Invitation*, c. 1846; *Rules for Friends' School in Bristol*, 1789, 1st and 2nd editions;

John CLARK's *Defence of a Sermon*, 1826, and other works; John J. CORNELL's *Epistle to London Y.M.*, 1858;

Joseph EATON's *Question for Consideration of Christians*;

Essay on Decline of Friends, by "FISHPONDS," 1859;

William GAUNTLEY's *Animadversions*, c. 1857;

E. HATFIELD's *Poetic Weeds*, 185..; Peter HEWIT's *Plain Answer to Wm. Penn*, 1701; Elizabeth HEYRICK's *Advantages of . . . Price for Labour*, 1825; John HORNE's adverse writings, 1659, etc.; Luke HOWARD's *Confessions of a Drunkard*, 1821;

Dr. LONSDALE's *Life of Wm. Allen Miller*;

James MASON's *Peace or War*, 1855; Thomas MOORE's pamphlets against Friends, 1654, etc.;

William PENN's *Answer to John Faldo's printed Challenge*; Preston *Hymn Book*, 1858, and various editions;

The Quaker's Wedding, 1699, 1723;

Reports of N.Y. Friends' Tract Association, 1818, 1819, 1821, 1824, and later; A. H. RICHARDSON's *The Husk and the Kernel*, 1857; John RICHARDSON's *Anecdotes and Reminiscences*, 1841;

Elizabeth SHACKLETON's *Ballitore 70 Years Ago*, 1862. *A Sharp Rebuke from one of the Quakers to H. Sacheverell*, 1715; Samuel SMITH's *Malice Stript and Whipt*, 1656; John SPALDING's *Account of Convincement*, Dublin, 1795; *A Spiritual Journey of a Young Man*, 1659; Samuel STEPHENS's *Address to Quakers*, Dublin, 1st and 2nd editions, 18..; *A Summary of the Doctrine and Discipline of the People called Quakers*, Dublin, 1736;

Lambert WESTON's *School Prospectus*, 1834; Lucy Bell WESTWOOD's *Poetical Remains*, 1850; William WHEELER's *Only Way to Heaven*, 1832; John J. WHITE's *Address to Friends*, Phila., c. 1860; Dr. WILKINSON's *Wisdom, a poem*, 2nd, 3rd, 4th, and later editions, except the 5th, 1794, etc.; Dr. WILLAN's *Reports on Diseases in London*, 1801, and other works; Dr. Caleb WILLIAMS's *Observations*, 1856; *Memoir of Anna Willis*, of Long Island, 1854; Thomas WILLIS's *Answers by Elias Hicks*, 1831; *The Practical Christian*—memoir of William WILSON, 1846; Samuel R. WILY's addresses, 1832, etc.; *Account of Anne Wright*, by her husband, 1671;

Martha YEARDLEY's *Questions on the Gospels*, and on *The Acts*, 183..

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notice	81
Notes and Queries :—	
Meeting Records—Lundy Family—English Friends at Edinburgh Y.M.; 1708—Abstract of the Will of Francis Fox, of Plymouth—Dutch Quaker from Ireland—Strangman and Wesley—Quaker Relics—Bayard Taylor—James and Ann King—Mislet—Friends' Registers—Barclay's "Letters, etc. of Early Friends"—Registers of Wills—MS. "Journal of George Fox"—Obituary—William Allen Portraits—Canon, of Manchester and Philadelphia—Motto and Monogram—James Goad, of Mountmellick	82
Letter from William Penn. Edited by <i>Isaac Sharpless, Sc.D., LL.D.</i>	93
David Lloyd—II. By <i>Joseph S. Walton</i>	96
Friends on the Atlantic	105
King's Briefs the Forerunners of Mutual Insurance Societies. By <i>Joel Cadbury</i>	106
Whitefield's Estimate of Quakerism	112
Earlham College Library, Richmond, Ind. By <i>Harlow Lindley, A.M.</i>	113
Editors' Notes	117
Large Gatherings of Friends. By <i>John W. Graham, M.A.</i>	118
Meeting Records—I.	119
Friends in Current Literature. By <i>Norman Penney</i>	120
A Quotation in the London Y.M. Epistle	126
List of Officers for 1906-7	127
Accounts and Balance Sheet for 1905	128

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notice.

The third annual meeting of the Friends' Historical Society was held at Devonshire House, London, E.C., on the 24th of Fifth Month, about 100 members and others being present. William Charles Braithwaite presided. A special feature of interest was the public exhibition, for the first time, of the MS. *Journal of George Fox*, which had arrived the previous day for deposit in D. For list of officers of the Society, accounts, and balance sheet, see pp. 127, 128.

Notes and Queries.

MEETING RECORDS.—The Record Books and Papers relating to Shropshire Monthly Meeting which are existent, are preserved at Coalbrookdale, chiefly in a safe at the Meeting House, the key being in my care. The earlier books, when Shrewsbury was the central Meeting, have long since disappeared.

The Book of earliest date is a Record of Sufferings, Epistles, etc. from 1660 to 1682.

Of Minute Books, the earliest relates to the Meeting at Broseley, afterwards absorbed in Coalbrookdale, from 1690 to 1747, and in the later years chiefly relates to collections.

The Books of Coalbrookdale Meeting run from 1741.

Those of the Monthly Meeting, which comprised Meetings at Shrewsbury, Coalbrookdale, and New Dale, go from 1768 to the time of its junction with Worcestershire.

The Minute Book of the N. Wales Quarterly Meeting, which comprised Merionethshire, Montgomeryshire, and Shropshire, from 1668 to 1752, is preserved at Worcester.

The original Books of Registers were sent to London in 1841; digests were made of these, and they were deposited in the care of the Registrar General, at Somerset House, where they remain.—WM. GREGORY NORRIS, Coalbrookdale, Shropshire.

The Minute Book of Monyash Monthly Meeting, Derbyshire, containing minutes, dated from

1672 to 1735, of Meetings at Matlock, Baslow, Ashford, Monyash, Peasehurst, Smerrill, One Ash, Elton, etc., has just been deposited in D. The first page is occupied by the following inscription in the handwriting of John Gratton:*

This booke was bought the 21 day of the 12 month, 1672. The prise was 0-2-10, and is for the use of the church and people of god, called by his grace, and gathered and knit together by and in his spirit of light, life, and love, in which wee now meett and assemble together to wait upon and worship the god and father of our lord Jesus Crist, who freely hath giuen unto euery one of us a measure of the holy ghost, by which wee come and are in measure comn unto the

* John Gratton's life was mostly spent in the Midlands of England. After upwards of forty years' residence at Monyash, his wife and he removed, in 1707, to Farnfield in Nottinghamshire, [incorrectly given as Transfield in some editions of his *Journal*], where he died in 1711/12, at the residence of his daughter, Phebe Bateman. He visited Friends in several parts of England, and also in Wales and Ireland, but his principal work appears to have been done in the districts surrounding his home. His *Journal*, first published, with his works, in 1720, and several times re-issued, is well worth perusal for its vivid pictures of early spiritual struggles and later persecution and suffering. Dr. Spencer T. Hall, in his brief memoir, dated 1885, calls him, "The Quaker Apostle of the Peak."

true knowledg of the mynd and will of god, tho wee are a poore, unworthy, and dispised people, scattered amongst the rocky mountains and derk vallyes of the hy peak Country; and were many of us conuincd of gods light, way, and truth in this same year abouesaid. Glory, glory, glory, to the lord god of Jsaraell, who keeps Couenant; and his mercys endure for euer. Praises to his name for euer, saith the soule of one of the poorest and unworthiest of his little remnant.—J.G.

The names of Bunting, Hall; Bowman, Shakerly, Bower, Sikes, Low, etc., appear frequently.

A minute book, entitled, "A Book of Record for the Trent Side Mo. Meeting," Nottinghamshire, containing minutes from 1726 to 1749 was recently offered for sale in an English provincial town. The owner said he bought it from a house formerly occupied by Friends. The Friends of the district were not prepared to purchase this ancient record at the price asked, so the book has, apparently, disappeared again into private hands.

LUNDY FAMILY. — Valuable information respecting this family; of Axminster, Devonshire, and later; of Pennsylvania, is to be found in William Clinton Armstrong's *Lundy Family and their Descendants of Whatsoever Surname*, printed at New Brunswick, N.J., in 1902, in large 8vo, pp. 485. The book contains a biographical sketch of Benjamin Lundy, the Founder of American Abolition-

ism, and notes on the associated families of Adams, Armstrong, Buckley, Dennis, Dilts, Foss, Gibbs, Laing, Large, Lenher, Lewis, Lundy, Parker, Patterson, Schmuck, Schooley, Shotwell, Stockton, Van Horn, Willets, and Willson. There are thirty-three illustrations.

ENGLISH FRIENDS AT EDINBURGH Y.M., 1708 (ii. 109).—William F. Miller sends the following list of these "publick frinds":—

Joshua Middleton.—He had already attended Edinburgh Yearly Meeting in 1700 and 1705.

James Halliday.—He was of Allartowne, Northumberland; and seems to have been often in Edinburgh. His name is of frequent occurrence in the minutes from 1669 to 1709.

Jonathan Burnyeat.—He was also at an Edinburgh Quarterly Meeting in 1703.

Jeremiah Hunter.—His name is recorded again as at Edinburgh Yearly Meeting; 1732.

Jonathan Bowman.—No further mention of this Friend in the Scottish meeting minutes, nor have I met with any notice of him elsewhere.

John Doubleday.—He seems also to have attended Edinburgh Yearly Meetings for 1700; 1705; 1709 and 1726.

John Hudson.—He seems also to have visited the south of Scotland in 1727.

James Wilson.—The only mention of him in Edinburgh Meeting minutes, but I have a long letter from May Drummond, written in 1759 to "My

worthy, fatherly friend, James Wilson"—probably the same individual.

=====

ABSTRACT OF THE WILL OF
FRANCIS FOX, OF PLYMOUTH,
DRUGGIST.*

I give & bequeath £300 to

*Francis Fox, of Plymouth, 1760-1812, a favourite grandson of William Cookworthy, the chemist, and founder of the British porcelain manufacture, was born in that town. On his father's side he was the grandson of George Fox, of Par, by his second wife, Anna Debell. George Fox was the grandson of Francis Fox, who married Dorothy Keke-wich, and resided at Catchfrench, St. Germans, Cornwall, when Friends were first gathered in that county. They were the first of the family now so widely spread amongst us to unite themselves with the Society in its earliest years.

Francis, the fourth son of the second family of George Fox, of Par, married William Cookworthy's daughter, Sarah, in 1754. In 1760, he died, at the early age of twenty-six, leaving two sons, the elder, William, who adopted his grandfather's name, Cookworthy, and the younger, Francis, the subject of these notes.

Francis Fox appears to have been trained in the business of chemist and druggist, and to have early become a member of the Cookworthy firm. His grandfather died in 1780, about the time of his coming of age.

In 1799, Francis Fox married Sarah Birkbeck, the daughter of John and Sarah Birkbeck, of Settle, Yorkshire. Before her marriage, she had travelled extensively as a Minister. For nearly five years she accompanied Sarah Harrison, from America, in visiting most of the Meetings of Friends in England, Scotland, and Ireland. Previously, she had for about a year and a half

Lydia Prideaux, of Plymouth, widow, but not to be paid her until twelve months after the decease of my mother, Sarah Fox.

To my cousin, Frederick Cookworthy, of Bristol, £100.

filled a vacancy as Superintendent of the Girls' School at Ackworth, where she exercised a powerful influence for good, as testified to by a minute of the Committee.

Their married life was of about thirteen years' duration. She died on the 30th of 10 mo., 1833, aged seventy-two, having survived her husband twenty-one years, a Minister about forty-two years.

One daughter, Sarah, was the only issue of the marriage. She became the wife of the late William Crewdson, of Kendal, but died without children.

Francis Fox was a man of rare benevolence of character. He was of a retiring habit and though occupying a position greatly esteemed in his native town, was seldom seen in public except at meetings convened for some charitable purpose. At a comparatively early age he became an Elder amongst Friends, which however, did not prevent his exercising a gift in the ministry which was much valued. He was one of the founders of the Lancasterian School at Plymouth, to which he afterwards left an endowment.

For the purpose of obtaining better dwellings for the poor he purchased a field of several acres, but from a subsequent apprehension that evil consequences might ensue from locating together a large number of persons of a lower standard of morals than that of an average or mixed population, he abandoned his benevolent project and only built a small row of cottages near the back of his own residence for the workmen in his employ.

ALFRED PAYNE BALKWILL.

To my aunt, Susanna Harrison, to my sister-in-law, Elizabeth Cookworthy, to my brothers-in-law, John Birkbeck, Wilson Birkbeck and Benjamin Birkbeck, & to my cousin, Deborah Birkbeck, £20 each.

To my cousins, Lydia Shepley, George Harrison, the Younger; Anna Prideaux, Senr., James Fox, Senr., and Elizabeth Fox, Senr., of Plymouth, and to my sisters-in-law, Mary Birkbeck and Grizel Birkbeck, each the sum of £5.

To my cousins, Emma Berry, of Bristol, Fidelity Pincock, of Bristol, and Ann Clark, of Bristol, each the sum of £20.

To my cousins, Betty, Sarah, Rachel, and Lydia Moore, of Salisbury, each the sum of £10.

To Benjamin Balkwill, of Plymouth, and to John Cornish, of Plymouth, each the sum of £20.

To Ann Over, of Plymouth, and to William Rexford, of Plymouth, each the sum of £10.

To each of the servants who shall have been one year in my service, or employed one year at either the shops in which I am engaged as a partner, the sum of £5.

To Elizabeth Greenslade, the wife of Robert Greenslade, of Plymouth, £5.

To my brother-in-law, Joseph Birkbeck, to my cousins, Edward Fox, of Wadebridge, John Wadge, of Liskeard, and William Prideaux, of Plymouth, each the sum of £20.

To William Prideaux, of Modbury, £5.

Also I give and Bequeath all my share being one third part thereof of all the stock in trade

utensils & implements belonging to the same which I now carry on in Partnership with William Prideaux Charles Prideaux & Benjamin Balkwill to sell & dispose of the same to the aforesaid William Prideaux of Plymouth & Charles Prideaux of Plymouth at the full value of the respective articles and on such conditions as may be contained in any agreement between us and from the monies arising herefrom I do direct my aforesaid trustees to pay off & discharge the respective legacies hereby given & bequeathed & the residue to pay over to my executrix.

And as to all the rest residue and remainder of my Messuages Lands Tenements Goods Chattels Real & Personal Estate and effects whatsoever & wheresoever not herein by me given & bequeathed I do hereby give devise & bequeath the same & every part thereof unto my dear wife Sarah Fox her heirs &c.

Subject nevertheless to the annual payment of one hundred pounds to my dear mother Sarah Fox.

To my dear daughter, Sarah Fox, £2,000, on her attaining the age of twenty-one years, and at her mother's decease the further sum of £3,000.

Out of the property which will fall to me or my representatives by the will of my late brother, William Cookworthy, after the decease of my sister-in-law, Elizabeth, I give £3,000 to William Collier; William Fry, William Prideaux, Charles Prideaux and Benjamin Balkwill, all of Plymouth, in trust for the following purposes, viz., £1,200 for building six houses to contain two rooms

each for the residence of twelve poor women who are not less than fifty years of age, and who shall have resided in Plymouth at least one year.

Interest of £1,000 toward support of a school, lately established in Plymouth, called "The Plymouth Institution for the Education and Improvement of the Morals of Poor Children."

But in case this school should not exist or if the management thereof is not satisfactory to the above named trustees then I wish them to apply the income of this sum of £1,000 towards establishing or supporting a school of this kind in Plymouth on a plan that may be approved by them.

Interest on £800 for poor Friends or attenders of Meetings in Devon & Cornwall whose circumstances are such that some pecuniary aid would materially add to their comforts but who do not receive any relief from the Meetings to which they belong & further I do direct that not more than £5 be given to any one person in the space of one year & if it should happen that there are not a sufficient number of persons resident in Devon & Cornwall of the above description then it may be given to others of the same description residing in any other part of Great Britain.

When the trustees are reduced by death to three then I hereby authorise & appoint the Quarterly Meeting of Friends of Devonshire to fill up the trust by the appointment of three suitable Friends resident in Plymouth but if the Quarterly Meeting think such Friends or not a sufficient number are resident in Plymouth then they may appoint those they think

suitable who reside nearest to Plymouth.

The will is dated 23rd of 8 mo., 1809, and is witnessed by Elizabeth Balkwill, Thomas Adams, and George Prideaux; Jun.

Proved at London; 16th March, 1813, before the Judge, by the oath of Sarah Fox, widow; the relict and sole executrix.

In a codicil, dated 29th of 8 mo., 1809; his wife, Sarah Fox, & George Prideaux; of Plymouth, are added to the list of five trustees, and the Quarterly Meeting of Friends in Devonshire to fill up the trust when the number by death shall be reduced to three by the appointment of five suitable Friends instead of three.

DUTCH QUAKER FROM IRELAND (ii. 123).—In all probability the Friend referred to by John Wesley was Gharret Van Hassen. This good man was born in Holland about the year 1695. At the age of forty years, he quitted Holland for England *en route* for Philadelphia, but was prevented proceeding to America by illness. He settled first at Colchester as a woolcomber, and here he joined with the Friends, being profoundly impressed by the ministry of Sarah Lay and Mary Wyatt. In 1737, he crossed to Ireland, and he lived in Dublin for the remainder of his life. He paid religious visits in England and Scotland, and also in his adopted country. His death took place in 1765. See *Piety Promoted*; Evans's *Friends' Library*, vol. iv.

STRANGMAN AND WESLEY.—1749. [June] "Tues., 27 [Mountmellick] I talked two hours with

J— Str—n, a Quaker. He spoke in the very spirit and language wherein poor Mr. [Westley] Hall used to speak, before he made shipwreck of the grace of God. I found it good for me to be with him: It enlivened and strengthened my soul."

1774. [July] "Wed.; 27. About one we reached Leek, in Staffordshire. I could not imagine who the Quaker should be that

[THOMAS STRANGMAN, of Lissen in Essex.

SAMUEL = HESTER, b. 1619, m. 1635, d. 1688.
Came to Ireland in 1652 as a Planter, [See Daughter of Joshua and Sarah Warren, of Colchester.
Wm. Edmundson's *Journal*, p. 177.]
b. 1610, d. 1695.

JOSHUA = JANE JOHNSTON,

b.
m. 1671,
d. 1674.

JOSHUA = HANNAH PEARCE, of Limerick,

b. 1672, b. 1681,
d. 1743, d. 1741.

JOSHUA = ANNE PIKE.

b. 1703,
d. 1747.

JOSHUA = ANNE TOFT,* of Leek, Staffordshire.

b. 1727.

ONE DAUGHTER = TOFT CHORLEY.

NO ISSUE.

* This will account for J. S. being in Leek.

T. H. WEBB.]

QUAKER RELICS.—I have obtained possession of the ball and pedestal of Sedbergh market cross, which was knocked over when William Dewsbury was preaching in 1653, with the intent of doing him bodily harm; and I have also a piece of the yew tree from Sedbergh churchyard, under which G. Fox preached in 1652. I have placed this in our Meeting House here.—JOHN HANDLEY, Brigflatts, Sedbergh, Yorkshire.

BAYARD TAYLOR.—The last number of THE JOURNAL is inter-

esting as usual. I had not seen the work of Bayard Taylor's widow, *On Two Continents*; and was surprised to note that she represented his ancestor, Robert Taylor, as coming from Warwickshire. There is no possible doubt of his coming from Cheshire, and from Clutterwick in Little Leigh, as shown by his deeds for land purchased from William Penn. This has been published several times and Bayard's family must have seen it. Besse tells of his imprisonment in January, 1662; and THE JOURNAL (vol. iii. p. 28)

mentions the Bishop's complaint of his being unlawfully married. The evidence is that he came over in 1682, bringing his eldest child, Rachel (my ancestor); and third, Josiah; while his wife, Mary, and several other children came on the "Endeavour," of London, arriving here on the 29th of 7th Month, 1683. The "Registry of Arrivals" states that she came from Clatterwitch, in Cheshire, with children; Isaac, Thomas, Jonathan, Phebe, Mary, and Martha. Rachel married Jonathan Livezey, and a second husband, Joseph Gilbert. Her son, Benjamin Gilbert, with several of his family, were taken prisoners by Indians in 1780, and the narrative of their captivity has passed through several editions.—GILBERT COPE, West Chester, Pa.

JAMES AND ANN KING (iii. 8).—James King was the son of Joseph King and his wife, Hannah (*née* Herron), and was born on the 7th April, 1718. Both his father and himself carried on the business of "bottell maker" at the Glass-houses within the Liberties of the Town and County of Newcastle-on-Tyne. James King married Ann Goldsbrough, at North Shields, on the 21st October, 1755. They had five children, Joseph, Ann, Joseph, James, and Hannah. At the birth of Hannah, they resided in Pilgrim Street; Newcastle-on-Tyne.

In the seventeenth and eighteenth centuries, there were a large number of Friends of the name of King residing in the district covered by Newcastle Monthly Meeting. William King, a son of one William King, of West Kenton,

yeoman (who married Ann Purdom, 14th January, 1762), migrated to Stourbridge, Worcestershire, where he started the manufacture of fire-clay pots, etc., a business which is still carried on by descendants of the same name; though I believe they have all left Friends. I should be glad of any information as to the parentage of either William King, the father, or Ann Purdom.—WALTER BARROW, 43; Frederick Road, Birmingham.

William Hunt, of North Carolina, died at the house of James King, of Newcastle, in 1772, while on a religious visit to Great Britain.—EDS.

MISLET.—Some years ago, when staying near Windermere, I was shown near there, at a little hamlet called Misset, an old Friends' Meeting House and Burial Ground, both very small. There are still mounds in the graveyard, and the farmer who lives close to said that his father remembered the last one or two funerals. I have never been able to ascertain anything of the history of this place or of the Friends who worshipped there. Can anyone throw any light on it?—THOMAS C. RYLEY, 19, Sweeting Street, Liverpool.

[There is a description and illustration of Misset Meeting House and Burial Ground in *The Friend* (London), vol. 35 (1895), p. 57. "The Meeting House is crude in the extreme, but strongly built, and entirely in the manner used in building about here nearly 300 years ago. It is almost buried amongst trees, grand old limes towering above it on all sides. The Burial Ground is a small and square plot, at the east end of the

House. . . . The Meeting House is now used as a cottage. About the middle of the present [last] century, the remainder of the lease was given up by the trustees, for the sum of £10, to Hannah Braithwaite, of Kendal."—EDS.]

FRIENDS' REGISTERS.—In the "Official List" supplied by the Registrar General to the Registrars of Births, Deaths, and Marriages, in the list of "Non-Parochial Registers and Records" appears the following:—"Registers of Births, Marriages, and Burials kept by the Society of Friends (Quakers) throughout England and Wales. These Records extend over the years 1640 to 1837, but in a few exceptional cases the dates go back to 1578 and onwards to 1840." As George Fox did not begin his ministry till 1647, how is it that the Registers go back so far as indicated by the Registrar General?—ARTHUR J. WOOD, 17, Sun Street, Canterbury.

[The oldest entry on the Register, as indicated above, refers to the year 1578. In this year the baptism of Richard Lindley is recorded thus:—"Richard Lindley, 1578. 6. 31, was Baptized on this day at Langton; son of Christopher." (Yorkshire Registers.) It is quite clear that Richard Lindley could only have been a Friend in his old age.

George Fox, with characteristic foresight, seeing that the records of births, marriages, and deaths of Friends would no longer appear on parish registers, persuaded his followers to commence registers of their own. No doubt some Friends, born before the existence

of the Society, desired to be entered with others, and, accordingly, dates of births of such, with the dates of one or two baptisms, appear on our Registers. It is interesting to note, that Christopher Fox, the father of George, had been churchwarden, and as such had taken his share in recording and attesting parish events, which circumstance may have made George Fox more alive to the necessity of keeping denominational registers than would otherwise have been the case.

It will be seen from the above that an early date of a birth must not necessarily be taken as evidence that Friends were established at that date at the place where the birth occurred. On the other hand, in some districts, Friends are known to have existed as corporate bodies years before the dates of the first events recorded on the registers for those districts.—EDS.]

BARCLAY'S "LETTERS, ETC., OF EARLY FRIENDS."—This valuable compilation has been incorrectly attributed to John Barclay in the pages of THE JOURNAL, and the Supplements. It forms one volume of the series originated by John Barclay, but was the work of his brother, Abram Rawlinson Barclay, who continued the series. The original MS. of *Letters, etc.*, has been presented to D.

REGISTERS OF WILLS (ii. 83).—At the Meeting House at Brighton, there is "A Register of the Wills of Friends in the County of Sussex, first entered in the year 1679,"

to which reference is made in the following minute:—

At a Quarterly Meeting held at Worminghurst, 1st, 5th mo., 1678, (Wm. Penn amongst those present)

Whereas there have been and may bee Wills made by friends, by which they have given & may give legacies for the service of God's truth it is now agreed & ordered y^t a book be provided for the registering all such wills; both past & to come y^t see the Good examples of such Christian Tendernes & Liberality may not be lost.

The book measures fourteen inches by nine inches, and has 147 leaves, but it contains only ten wills, occupying fifteen pages.—ROBERT A. PENNEY, Keldholm, Dyke Road Drive, Brighton.

MS. "JOURNAL OF GEORGE FOX" (ii. 152).—By the kindness of Robert Spence, of London and North Shields, the owner of this valuable MS., it has been deposited in D, where it will prove of great value for purposes of research. It is bound in two folio volumes, and is accompanied by a third volume, which contains numerous original letters forming a portion of the general collection known as the Swarthmore MSS.

To facilitate easy reference these volumes will be known as the "Spence MSS."

OBITUARY.—In *The Examiner* for May 17th more than two columns are devoted to an appreciation, by (Rev.) George P. Jarvis, of High Wycombe, of the life of (Rev.) W. H. Summers, who died on April 30th last.

Mr. Summers is best known among Friends as the author of *Memories of Jordans and the Chal-fonts*, first published in the year 1895, a second edition appearing last year.

William Henry Summers was born at Dorking, in June, 1850, his mother coming of a Scottish family. Practically all his life he suffered from ill health, but this did not hinder his love for history and literature, which was a passion with him up till the very last; and the fruits of which remain in several valuable historical works.

For some years he resided at Beaconsfield, in Buckinghamshire, and it was here that he commenced his researches into the early history of the Quakers in Buckinghamshire. From 1901, Mr. Summers was minister of the Congregational cause at Hungerford; he also acted as general secretary for the local Congregational Association. He won the affection of those he ministered to by his faithfulness and Christian courtesy, and there was a very large gathering of townspeople at his funeral.

One of the last literary efforts of Mr. Summers was the writing of the Historical Introduction to the new edition of *The History of the Life of Thomas Ellwood*, a work for which he had a great admiration.

William Cudworth, C.E.; of Upperthorpe, Darlington, Co. Durham, died on the 4th of 6mo.; aged ninety-one years. When comparatively young he succeeded John Dixon, first permanent way engineer of the old Stockton and

Darlington Railway, and he retained the position under the North-Eastern Railway. William Cudworth was a great reader; he printed for private circulation several of his own translations from the Classics into English blank verse, among them, *The Æneid of Virgil*, bks. 1 and 2, *The Iliad of Homer*, bks. 1, 6 and 9, and *The Odyssey*, two vols. He was for many years a teacher in the Darlington Adult School. His portrait appears in *One and All*, vol. viii. (1898), p. 1. See *The Cudworth Family*, compiled by J. J. Green, 1898; *Pedigrees of Dixon*, compiled by G. B. Longstaff, 1899.

WILLIAM ALLEN PORTRAITS.—

Mr. David Salmon, the Principal of Swansea Training College, has contributed to the *Educational Record*, issued by the British and Foreign School Society, a very interesting sketch of the career of William Allen, the first President of the Pharmaceutical Society. Mr. Salmon has drawn largely upon the "Life of Allen," in three volumes, published in 1846-7, and has illustrated his article with a picture of the historic house in Plough Court, reproduced from a block lent by the Pharmaceutical Society, and with two portraits of Allen, one of them representing him about the period of middle age, the other being a likeness of a much later period. In commenting upon these portraits, the author says that the earlier was "dessiné par Melle Romilly," and "gravé à Genève par E. Bovet." A copy of the engraving had been pasted in the author's copy of the Life

by a former owner. The later portrait has been reproduced from a lithograph by Mr. Baugniet, taken from a full-length oil-painting which has been in the possession of the British and Foreign School Society since 1844. Mr. Salmon does not appear to be acquainted with the fine oil-painting by H. P. Briggs, R.A.; which was executed just before, and indeed hardly completed at the time of, Allen's death.

This portrait hangs in the Council chamber of the Pharmaceutical Society. A line engraving of it, by H. C. Shenton, may be seen in the Society's Library, and the bust portion of the engraving was published as a frontispiece to *The Pharmaceutical Journal*, of February 1st, 1846. A beautiful little portrait of Allen, published by William Darton, 58, Holborn Hill, but bearing no name of artist or engraver, is mentioned by Mr. Salmon. Another oil-painting, nearly full-length, was seen by the writer of this notice in the year 1882. It was in the rooms of the Cambridge University Librarian, the late Henry Bradshaw, at King's College. If the writer remembers correctly, Mr. Bradshaw told him that he had had the portrait given or bequeathed to him by an aunt, who was in some way connected with, or related to, William Allen. Of this portrait also Mr. Salmon apparently has no knowledge. It would be interesting to know its present whereabouts.—THE PHARMACEUTICAL JOURNAL (London), August 12th, 1905.

CANON, OF MANCHESTER AND PHILADELPHIA.—In the first

edition of *The Fells of Swarthmoor Hall*, London, Alfred W. Bennett, 1865; page 413, it is stated that John Abraham's youngest daughter, Mary, was married to Charles Canon, of Manchester, in 1756, and that this couple, with three children, emigrated to Philadelphia in 1762, but that of their descendants nothing is known.

The following information may serve to aid in tracing such descendants, if it was ever thought desirable to do so. Of course the writer does not guarantee the identity of the persons named.

Records of Philadelphia Monthly Meeting of Friends.—1763. 9 mo. 30. Certificate was received from Hardshaw, Lancashire, for Charles Canon, wife; Mary, and children, James, Edward, and Sarah. Charles died a short time before the receipt of the certificate.

1770. Mary, the widow of Charles Canon, married out of Meeting a man named Gray, and was disowned.

1782. Sarah Canon married out of Meeting a man named Norris.

Record of Register of Wills for Philadelphia County.—This officer has the charge of the probate of Wills and granting Letters of Administration, and all original papers remain on file in his office.

1763. 9mo. 20. Letters of Administration on Estate of Charles Canon, Tailor and Shop Keeper, were granted to Robert Ritchie, Joseph Wharton, and John Pemberton, the widow, Mary Canon, renouncing.

1786. 1mo. 11. Letters of Administration on Estate of James

Canon were granted to Francis Johnston.

1781. 3mo. 20. Letters of Administration on Estate of Sarah Norris were granted to William Coates and Benjamin Janney.

1815. 4mo. 20. Letters of Administration on Estate of James Canon were granted to his widow, Jane Canon.—GEORGE VAUX, Philadelphia.

MOTTO AND MONOGRAM (ii. 120).

—Our readers are invited to send criticisms on the production given below. The motto (which is a



quotation from Bishop Stubbs) is the suggestion of D. W. Lawrence, B.S., of Friends' Ski-a-took School, Hillside, Ind. Ter., and the monogram is from a design by Richard H. Smith, of Staines, Middlesex.

JAMES GOAD, OF MOUNTMELLOCK.—I have been trying to ascertain some information about a Friends' School at Mountmellick, taught by James Goad in 1701. The earliest date I can get of a School there is 1786. Can your readers help me in any way?—HARPER GAYTHORPE, Claverton, Prospect Road, Barrow-in-Furness.

Letter from William Penn.

The conditions which called forth this letter were as follows :—

William Penn and eleven associates, mostly Friends, bought East Jersey for 3,400 pounds on the first of February, 1682. Each sold one-half his interest. The twenty-four proprietors selected Robert Barclay, of Urie, as Governor. His brothers, David and John, were among the proprietors. He appointed as a deputy, first, Gawen Laurie, a Friend, then Lord Neil Campbell, who had fled from Scotland after an unsuccessful invasion (a strange selection for Robert Barclay to make), and finally Andrew Hamilton, an Edinburgh merchant. Hamilton made a successful administration till 1697. Then an Act of Parliament required that all governors of colonies should be natural-born Englishmen, and he was declared ineligible. His successor was Jeremiah Basse (or Bass—see reference in the letter). Basse was never confirmed by the Crown, nor did he receive the endorsement of a majority of the proprietors, and yet, with this clouded title, he undertook to assume the government. Many of the people refused to recognise him and publicly disavowed his appointees. The Province was in a state of excitement till 1700, when it was decided that Hamilton, as a Scotsman, was not ineligible, and he was reappointed. This did not end the confusion, for the Basse party now refused to recognise the authority of Hamilton and his subordinates. Seditious meetings were held, justices and sheriffs were assaulted in the performance of their duties, and Hamilton himself was confined under guard for four days, on attempting to hold a court in Monmouth County. He gradually, however, got the better of the malcontents.

Such were the circumstances which led Penn to write this letter. He evidently sympathised warmly with Hamilton and his party, and wished the "rioters" put down with a strong hand. (Query, If the rioters had resisted, how far would he have pushed the "Coercives"?)

ISAAC SHARPLESS.

Philadelphia,

3. 2^m, 1701.

Honored friend.

J have had y^e surprizeing news of y^e Practices of some east-Jersians; as unexpected by me as dishonorable & Licentious in them. It will be hard to finde temper enough to ballance extreams; for J know not w^t punishm^t those Rioters do not deserve; & J had rather live alone than not have such people Corrigible. Their heads should be eyed, & some forced to declare them by y^e rigour of y^e Law, & those y^t are found to be such should bear the burden of such sedition, w^{ch} were y^e best way to be-head the Body without danger; if Lenitives wont do, Coercives should, but tho naturally we would begin there, yet it is y^e end of wise men, & a remidy with regrett too.

J was just comeing, as P. R^t knows, with a dozen of our most reputable people (tho Coll. Q., J. M., & J. Gu^e seemed too much (y^e first especially) to take part with y^e mobs argum^{ts} tho not with their practice), till thyn to S. Jennings³ gave me y^e satisfaction of knowing thy more easy & honorable circumstances, & prospect of Loading them wth their own Confusions. Pray make not too much hast from them, but Clench y^e nale; for examples must be made

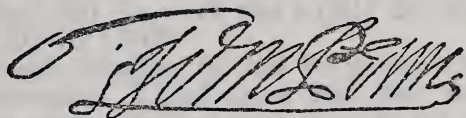
* I cannot identify P. R.

² Colonel Robert Quarry, John Moore, and John Guest. Quarry was Judge of the Admiralty, and Moore Advocate of his Court. They were appointed by the Crown, hence independent of Penn. Guest was Chief Justice of the Province. The three were leaders of a little Church of England party, who sent unfavourable reports to England concerning disorders in Pennsylvania, pirates on the Delaware, and the impossibility of conducting the Province without oaths. Penn, in his mild (?) way, in another letter, says, "Quarry is the greatest of villains and God will, I believe, confound him in this world for his lies, falsehoods, and supreme knavery."

³ Samuel Jennings was one of a numerous class of men in Pennsylvania and New Jersey who were Ministers among Friends and also prominent in State affairs. He was the first Deputy Governor of West Jersey, but afterwards moved to Philadelphia, where he was Judge of the County Court (1690-1693). He vigorously espoused the Quaker side in the Keith controversy, and was attacked by Keith in a pamphlet which sent the author, and the printer, Bradford, into nominal confinement, and caused much criticism against the authorities for abridging the liberty of the press. Keith says Jennings was "too high and imperious in worldly courts." The controversy was carried to London, and Jennings went with it and wrote, *The Case Stated*. He afterwards settled in Burlington, N.J., holding many important offices, and, as a leader of the popular side, drove Lord Cornbury, the Crown Governor, from the Colony. He travelled extensively in the ministry among Friends.

by thee, of them y^t acted so unexemplarily. J assure thee
 Jt was my own thought y^t New York would be obliged to
 take Cognisance of it. Jt was at least an extraordinary
 Ryote, if not Rebellion in armes, to Jmprison a Gover^r,
 because one of his Justices refused to stand mute at his
 being insolently paraded by a Criminal, & in y^e solemnity
 of a Court. But y^e Gent afore sayd, tax L. M.⁴ with
 haveing used Bass just so, to extenuate this or recriminate.
 Jf by being an ould, & not y^e least Pretender to East Jersey,
 & a neighb^r, in my station, J can yet be serviceable, to com-
 pose or Countenance a just prosecution of Rebellious prac-
 tices, let an express reach me before J leave these parts,
 & J shall Jmmediately take horse, God permitting. Time
 & a Crowd forbids to be more particuler, but with hearty
 regards J am

Thy ffaithfull and
 affect. ffriend,



My salutes to Coll Mony⁵, R. Burnet⁶, J. B.⁷ etc.

⁴ Lewis Morris, a prominent citizen of East Jersey and a strong friend of Hamilton's. Penn's suggestion here is that the rebels are extenuating their acts by reporting that Morris treated Basse with equal insolence during his administration. In the following sentence he says that, as he is himself a proprietor of East Jersey and also interested in Pennsylvania, he will come if needed. The problem was, however, solved by turning the government of East Jersey over to the Crown the following year.

⁵ I cannot identify Coll. Mony.

⁶ Richard Burnet, one of the proprietors.

⁷ Probably John Barclay, brother of Robert, also Receiver-General and Surveyor-General of the Province.

[The original letter, which covers three pages of letter-paper, has been recently deposited in D. It is the property of Westminster and Longford Monthly Meeting, having been presented to the Library of Westminster Meeting by Samuel Bevan in 1873. With other letters and documents relating to Penn, it was reproduced by the autotype process, and published, by direction of Samuel Gurney, in a portfolio, by Samuel Harris and Co., of London. Portions of the letter appeared in the biographies of Penn written by Clarkson and Janney, and have also been quoted elsewhere.—Eds.]

David Lloyd.

Concluded from page 55.

After Penn's departure Lloyd soon became a member of the Assembly, representing Philadelphia County, until 1710, except one year when he was elected by the City. The history of the Assembly during those nine formative years is largely the history of Lloyd's public life. He had secured the right to build an Assembly, with functions separate and distinct from the executive or the judicial, and this was largely accomplished during those nine years. There may be seen in it more than personal quarrels, or a body of Quaker representatives resisting the Proprietor and the Churchmen. An independent Assembly came into life during that time, and the work was largely due to the far-sightedness of David Lloyd.

The three lower counties on the Delaware refused to accept the Concessions. Lloyd urged that they should be accepted if their representatives were to sit in the same Assembly with those that were elected under the Concessions. They could not be a House, he insisted, if a part were elected by virtue of the Governor's writs and the other part were elected by the new laws or grants. This hastened the separation, and gave David Lloyd a more homogeneous body to mould into a House. Lloyd's opponent was James Logan, who saw in the Concessions the source of all the difficulties, and in Lloyd's efforts, an attempt to undermine the interests of the Proprietor. John Evans, the able young Governor, with unformed character and wide learning, stood between Penn, Logan, and Lloyd in this struggle. Evans' first effort was to reunite Pennsylvania and Delaware. Lloyd was in his way. He expected financial support from the Assembly, but his vigour in imprisoning and fining William Biles, an Assemblyman from Bucks County, for saying on the street, "The Governor is but a boy, we'll kick him out," led the Assembly to refuse a salary for part of the time, telling him in private to take it out of the Biles fine. The Governor claimed to have a commission from William Penn, directing him to convene and adjourn the Assembly at the executive pleasure. Lloyd showed him

the grant in the Concessions, and held that no proprietor had a right to insert in his instructions to a deputy anything contrary to the compact made with the people. On this issue Lloyd won the right for the Assembly to convene and adjourn by statute. The real bone of contention between the Governor and Assembly as guided by Logan and Lloyd was upon the method of establishing the Courts. The old act had been repealed by the Crown. Logan saw that if Penn ever succeeded in selling the Province to the Crown, as he was urging him to do, that the price would be enhanced if he could prevent the people from having the right to establish their own Courts through the acts of the Assembly. The Governor declared that the right of establishing Courts rested with the executive by ordinance. Lloyd insisted that the Assembly as the people's Representatives was the only constitutional method of establishing justice. Logan so managed this affair that Penn could see in Lloyd only an enemy bent upon his financial ruin. The granting of licences was a source of private income to the Governor. Lloyd wanted this power placed in the hands of the magistrates, believing that the authority that had to deal with the consequences of this traffic should be the same that granted the licences. Here again Logan led Penn to see that Lloyd's position was one that threatened to rob his deputy of a just emolument. Logan held that the Friends, with their conscientious principles against war and the use of oaths, were not suitable to hold public office, consequently the Governor's policy was one that delayed all legislation favourable to the use of an affirmation instead of an oath. The Friends felt that they should at least have the same rights in America as they had in England. Lloyd said that they should have more. Penn urged them to suffer rather than submit to the enforcement of the oath. Lloyd in this case was not inclined passively to suffer, and lose the hold upon public affairs which he insisted must be retained. He preferred to work in the Assembly, and, of course, in time won a victory for his people.

These things directed the attention of the people against Evans, the Governor. This was rendered the more easy because of the false alarm which Evans was foolish enough to plan, leading the Philadelphians to believe there was a French fleet entering the Bay. His motive was to see if the Quakers would not fight when the emergency occurred. This and the extravagant life he lived with William Penn,

Jun., turned the attention of the people against him. Lloyd strove to show that Logan was the cause and occasion of all their difficulties. In this Logan parried the blow, and made it appear to be directed upon the Proprietor; in this he gained at that time a victory for himself.

Toward the close of the Assembly in 1704, it was decided to make these things known to William Penn, and other Friends in England, who would see that justice was done. The day previous to adjournment, a committee, composed of Lloyd and Isaac Norris, was appointed to draw up a paper that

would deal plainly with the Proprietor, concerning the privileges and immunities he had promised the people of this Province, and how inconsistent and repugnant thereto is his commission to his present deputy, as well as his former orders and proceedings in the administration of this government; and how the people of this Province are wronged and deprived of these privileges; and how they are injured in their properties, and what inconveniences have happened by occasion of the Proprietary not passing the bill for regulating officers' fees, proposed to him by the Assembly in the year 1701.

The following morning the Committee reported that their duties to the Assembly had prevented them from putting the paper into form. However, they offered nine separate complaints, of which the House unanimously approved.

The chief feature of these complaints was the fear that Penn would sell the Province, and leave the landholders unprotected. This, with complaints about the management of the land office, and the conduct of Evans and Logan, was all that the articles contained. It was agreed that the Remonstrance should be drawn up on these heads, and that David Lloyd, as Speaker, should sign the same, and that the usual committee that revised the Assembly's minutes should examine the Remonstrance. When Logan heard of this action he at once appealed to Isaac Norris, who was a member of the Committee to revise the minutes. Consequently there was a division, and Norris and one other member refused to have anything to do with the affair. Lloyd worded the Remonstrance, and sent it with a personal letter of his own to George Whitehead and two other Friends, with the request that they present the Remonstrance to William Penn. The only irregularity thus far was that the Remonstrance was not sent through Governor Evans, with his approval. This was not Lloyd's intention. The

document was a reflection upon the management of affairs by Evans and Logan, and Penn's insistence in retaining such representatives. The letter was Lloyd's own act explanatory to George Whitehead.

The packet was in a ship captured by the French, and the Remonstrance with the letter came directly into the hands of William Penn. Isaac Norris took the affidavit that the paper sent was not the article drawn up in the Assembly. He smoothed the affair over with the frequent assertion that the Remonstrance was not the act of the full Assembly. Logan declared that Lloyd had no right to sign and send such a paper after the Assembly adjourned; that he changed the minutes upon the subject without the consent of the Assembly. Penn took most offence at the letter written to George Whitehead, which he promptly forwarded to Logan, but retained the Remonstrance in spite of Logan's repeated requests for at least a copy of the same. Isaac Norris and a committee of Friends asked the next Assembly for a copy of the Remonstrance. Governor Evans demanded a copy. The Assembly replied that the Remonstrance was not their act, and refused. The House expressed regret that there should have been cause for such a Remonstrance, and that William Penn should have taken umbrage at its contents. The House had done more, it sent to New York to ascertain if the papers had been forwarded; and on the 19th of October, which was shortly after convening, it recorded that the "Remonstrance was read and directed to be read again"; but there is no mention of it being different from the one directed to be forwarded in August.⁷ At no time did the Assembly ever repudiate its act or bring any charges against Lloyd for irregularity in signing the Remonstrance. In 1711, when an anti-Lloyd Assembly was in session, Lloyd brought the matter before them. A committee, of which Isaac Norris was a member, made an investigation, reporting that the Remonstrance sent in 1704 was not identical with the resolves passed by the House at that time—that a copy of that Remonstrance could not be found—that David Lloyd said that the copy in his possession was a true duplicate of the original Remonstrance. After hearing the report, the House spent some time discussing the careless manner of keeping records, and resolved that hereafter two copies of the Journal of the House be made, and that one copy be

⁷ *Votes of Penna. Assembly*, vol. ii., p. 95.

placed in the hands of the Secretary of the Council.⁸ Thus an anti-Lloyd Assembly reluctantly exonerated Lloyd from the charges made by rumour, and since recorded in history.

Logan's presentation of the matter to Penn was full of invective. Lloyd was called that "lurking snake," that "treacherous man," wholly void of any religious principles. By the time Penn had received the letter and Remonstrance, he was willing to call Lloyd by even worse terms, and insisted that Logan should have him impeached, and ejected from the Assembly, and forbidden to practise law "in any of my courts." Penn's charges, which had been previously suggested by Logan, were that Lloyd had acted as Deputy Master of the Rolls under Thomas Lloyd without appointment or commission from the Proprietary; that he had forged an order of the Assembly in issuing and signing the Remonstrance; and that as Master of the Rolls and Clerk of the Peace, he "suffered encroachments on my lots in the City and Manors in the Country, and recorded them without one caveat in favour of his master and patron, or my poor children."

Now that Penn was aroused and insisted upon prosecution, Logan replied,

I know not how we shall go about it. The letter sent in the Assembly's name thou hast not returned. As for those other charges against him I fear they will not hold. 'Tis in vain, I believe, to attempt it; he carries so fair with our weak country people, and those that long looked upon him as the champion of Friends' cause in government matters in former times, that there is no possessing them. His party is strong as that of the wicked and foolish.⁹

The idea of impeachment was abandoned. The Assembly of 1706 sent another Remonstrance, more direct and suggestive than the one of 1704 to which it referred. It was more regular in its issue, and brought no reflections upon David Lloyd, but on the contrary was instrumental in securing the removal of Deputy Governor, John Evans.

The difficulties growing out of the Remonstrance of 1704—the impossibility of securing an unprejudiced hearing with William Penn—the skill with which the Council was able to obstruct all legislation offered by the Assembly, convinced Lloyd that Logan was at the bottom of the trouble. Could he be removed from office, things would go on. There

⁸ *Votes of Penna. Assembly*, vol. ii. p. 95.

⁹ *Penn-Logan Correspondence*, vol. ii.; p. 119.

is every reason to believe that this view of Lloyd's was coloured with personal acrimony toward Logan ; but there is no evidence beyond that inspired by Logan that Lloyd had any feeling against Penn himself. Lloyd charged Logan with attempting to convert the privileges of the charter into an arbitrary government—with inserting a clause into Governor Evans's instructions, that no law was valid until approved by the Proprietary, and that the Governor could call and adjourn the Assembly without conforming to the Concessions of 1701—that he took from the Commissioners of Property their right to confirm patents and issue orders for resurveys—that he concealed from the Assembly the Lords Commissioners' reasons for their repeal of several laws, thus deceiving the people's representatives. Each of the charges was so worded as to appear that they were directly contrary to law.

Governor Evans hesitated to try the case, but the Attorney-General and the Assembly, reflecting Lloyd's opinions, told him that he was required by law to do so. After many delays the hearing was begun. Logan was to deny or admit each charge, and the House would attempt to prove such as he denied. Evans ordered the Attorney-General to read the first charge. Logan replied that he did not understand it ; he would have it explained or proved. Lloyd replied that the Secretary should not plead ignorance. He should have procured advice from those that knew the law. Evans then adjourned the hearing until the afternoon. By delays and excuses another hearing was avoided. He claimed that the Council was not endowed with the authority of the English House of Lords ; it was not a third Estate, and could not try impeachments. Lloyd replied that if the constitution was defective, the Governor should have implied the same before going so far—that he was now acting contrary to the best legal advice in the Province—that, according to the Charter, the right of impeachment was with the Assembly and the Governor and not the Council ; the House could impeach and the Governor sit in judgment upon the evidence—that while the Charter provided for no third Estate, the power was implied. Lloyd's reply is one of the ablest legal opinions given in the Province up to that date. Evans refused to act unless there was specific law requiring him to do so. Lloyd insisted that this ruling left the Province without judicial protection against men in the employ of the Proprietor.

The recall of Governor Evans and the arrival of Governor Gookin only aggravated matters. Logan could control Gookin with less effort than Evans. The Council would sanction no laws offered by the House. Lloyd held that the Council was not a party to legislation, that the Charter expressly placed it with the Assembly and the Governor. Again it was insisted that Logan was the obstructionist. Hearing that he was about to sail for England, and possibly fearing the nature of his representations, Lloyd overstepped his prerogative as Speaker of the House, and issued an order to the sheriff for his arrest. The Governor issued a contrary order. The sheriff consulted the best legal advice outside of David Lloyd, and refused to obey the Assembly. Logan escaped jail and sailed for England. The people arose and elected a new Assembly, not returning one of the former members. This was in October, 1710. For a year, Lloyd was not in the Assembly, and, for over a year, Logan was not in Philadelphia. The change was wholesome for each of them. They returned to their former duties in an attitude that later enabled them to work together upon a number of public matters. Only a shadow of the old feeling appeared in their pamphlet controversy in 1725.

In the autumn of 1711, Lloyd returned again to the Assembly, representing Chester County. He remained in the House, and was Speaker for one year, until he was appointed Chief Justice, in 1718. He retained the Chief Justiceship until his death, and in 1723 entered the House again, where he remained until within two years of his death. During this time he was Speaker four consecutive years. As Chief Justice, he interpreted the laws of his own making. He was Pennsylvania's first great lawgiver, who modelled his work upon the pattern given by William Penn. He gave to the Assembly a body and a form, establishing order, and locating the legislative function distinct and apart from the executive and the judicial. In this capacity the nation owes him a great debt. Pennsylvania owes to William Penn her soil and her democratic plan of toleration and individual freedom, to David Lloyd she owes the practical application of these hopes and dreams. Penn never became a Pennsylvanian; Lloyd was not only a Friend of Penn's making, but he was the first Pennsylvanian, the first great Commoner.

His early experiences in the Province mark him as a Welshman. His clear direct manner of expression, his

lack of diplomacy, his life of deeds without explanations, made him many enemies. His associations with Thomas Lloyd, his efforts in securing the Concessions of 1701, the right of affirmation instead of the oath, the struggle to have the right of issuing liquor licences in the hands of the magistrates instead of the Deputy Governor, his success in establishing a system of courts, his never failing sympathy for the under dog, all combined to make him a Pennsylvanian, and his faith in the final efficiency of the popular ballot made him an American.

His method, so free from personal explanations, created at that time many misunderstandings, and left him unprotected in history. As a Clerk of the Courts, and in obedience to the order of the magistrates, and the verdict of a jury, he, one time, wrote out the sentence for counterfeiting. The moment, some years later, that a cloud was upon his reputation, a petition came into Council from the prisoner stating that Lloyd added to his sentence, which was treason, forfeiture of goods, and life imprisonment. The Council was unable to find that Lloyd had done more than what had been commanded, but they added that the sentence was too severe for "one who had been only found guilty of dispersing bad money."¹⁰ Then again, an effort was made to blacken his character because of his purchase of land in Chester, which increased in value because he took legal means to render hitherto questionable titles valid. What had been a commons became private property, and there does not seem to have been a Swedish burying ground there as alleged. Another time, Daniel Pastorius, in petitioning against the administrators of the estate of the Frankford Company, claimed that a certain Henry Sprogel, one of the administrators, pretended to have bought the claims of the members in Germany, and was ejecting the innocent settlers by court orders, and depriving him of any compensation as agent for seventeen years, and was misrepresenting the other administrators, and had paid the four known lawyers in the Province to assist or remain quiet. After these petitions had been investigated by the Council, James Logan, with his characteristic freedom with the minutes, observes, that upon examination of the witnesses it appears "that David Lloyd was the contriver of the whole," and that he received as compensation a thousand acres of Benjamin Furley's land. In the petition,

¹⁰ *Minutes Penna. Provincial Council*, vol. i.; p. 385.

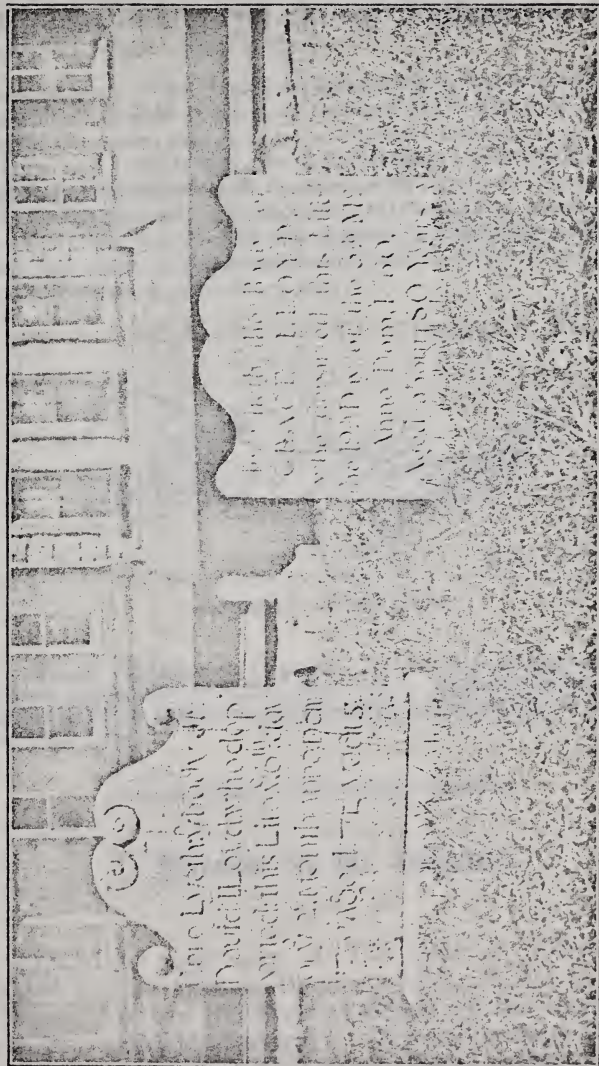
Pastorius said that the scheme was planned by David Falkner, one of the administrators. This matter appears to have come before David Lloyd's Monthly Meeting, but no action seems to have been taken.

That Lloyd grew wealthy and lived in a generous fashion is true. His salary as Chief Justice never exceeded £150 per year, and often that was in arrears. As late as 1724, the Attorney-General received only £60. Lloyd often received an additional salary as Assemblyman for extra labour in drawing bills. Doubtless the main sources of his wealth came from judicious purchases and sale of lands. The house he built in Chester in 1721, since known as the Old Porter House, from the mention of the parts reserved for the widow would indicate that plenty was the portion of his later years. Grace Growden, who was cut off by her father's will with five shillings, had reserved for her exclusive use, after her husband's death, the room in the north-west corner, known as the dining-room, the parlour in the north-east corner, and "the closet and milk-house adjoining, the old kitchen and the chamber over it, churn house and cider mill, cider press, and part of the garden."

In 1710, Jane Fen, an English woman, who became prominent in the ministry, entered the Lloyd family as "an upper servant such as we call in England, housekeepers, having all the keys, plate, linen, etc., delivered to me. They had a great family, and everything passed through my hands . . . After my arrival I did not live as an hired servant, with David Lloyd or his widow" . . . Jane Fen first saw David Lloyd in Haverford Meeting. She writes:—

After I was seated some time, David Lloyd from Chester, with his wife and several other Friends, came in. As soon as they were seated, it was as though it had been spoken to me, "These are the people with whom thou must go and settle." They being strangers to me, and appearing as persons of distinction, I said, "Lord, how can such an one as I get acquainted with people who appear so much above the common rank. . . ." I afterwards understood that David Lloyd and his wife fixed their eyes upon me, and felt a near sympathy with me, such as they had never known for a stranger before, and said in their hearts, "This young woman is or will be a preacher." They were both tendered, and it was fixed in their minds, that they were to take me under their care, and nurse me for the Lord's service, with a promise that His blessing should attend them. This I had from their own mouths after I lived with them.

From Jane Fen's account, it appears that David Lloyd sat either at the head or near the head of the meeting in

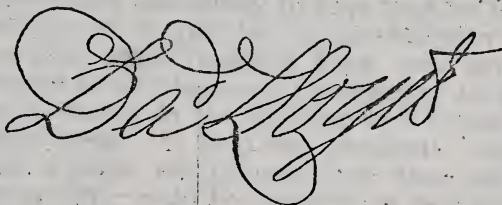


FRIENDS' GRAVEYARD AT CHESTER, PA. (See page 105.)

Chester as early as 1710. This was about the time the Sprogel affair was reported to the Meeting. Jane Fen travelled in the ministry through New England, in the Carolinas, and Barbados, and, in 1727, through England and Ireland, returning in 1730. She writes :—

Soon after my return David Lloyd was taken ill with his last sickness, during which I thought it my duty to attend on him as usual. On the 6th day of the second month, 1731, he departed this life ; and in him I lost a father and a sure friend. In all the journeys I went, whilst he lived, he cheerfully supplied me with the necessaries requisite. He was exemplary in his family, treating all about him with humanity, choosing rather to be loved than feared. He was diligent in attending meetings for worship, and those of his servants who inclined to go to meetings, he allowed to perform that necessary duty."

JOSEPH S. WALTON.



FACSIMILE OF SIGNATURE.

"*Friends' Library*, vol. i., p. 460. "*Life of Jane Hoskens*." Also published separately in 1771, 1810, etc. Thomas Chalkly wrote a beautiful letter to Jane Fen and Elizabeth Levis relating to their visit to the West Indies.

Friends on the Atlantic.

Affixed to page 457 of *The Life of Thomas Story*, included in the Gibson Bequest MSS. in D., is a list of sea stores for use by Thomas Story on his voyage from Barbados to England in 1714. The stores were shipped at The Bridge, and also at Speights-Town, under the care of Richard Poore. The live stock included 5 sheep, 7 turkeys, 5 hogs, 32 fowls, and 11 ducks.

King's Briefs the Forerunners of Mutual Insurance Societies.

The following information of Briefs and Brief-books may be of interest to the readers of THE JOURNAL. The writer remembers to have seen, long ago, a book which contained the account of money collected by means of Briefs, at the Friends' Meeting House, Bull Street, Birmingham. This book appears, unfortunately, to have been destroyed, which is cause for regret, but perhaps not so much for surprise, for one finds, from inquiries made, that the Brief-books connected with several of the churches in Birmingham are also destroyed or lost; St. Martin's, St. Philip's, St. Mary's, St. Bartholomew's, St. John's Digbeth, and the Edgbaston parish church, have all lost their books. It would have been interesting to have read, in the records of the last-named, a grateful acknowledgment that on September 21st, 1684, Newbold Pacy, near Stratford-on-Avon, collected two shillings and threepence "for Edgbaston church" (the record in the Register at Newbold does not add for what reason the help was required); unless other places made a larger contribution, one does not see that very efficient help could be rendered by two shillings and threepence.

Cornelius Walford, a Barrister-at-Law, has given considerable attention to the subject of Briefs, and from his books,¹ and other sources, I have been able to gather a few particulars. The earliest trace of issuing Briefs, in England, appears in connection with the redemption of Christian captives² sold into slavery to the Moors and

¹ *King's Briefs, their Purposes and History*, being a paper read before the Royal Historical Society, and reprinted from its Transactions, vol. x.; By Cornelius Walford, barrister-at-law. Printed for Private Circulation, 1882. On page 58 is the following: In the minutes of the proceedings of the Monthly Meeting of the Society of Friends, held at Exeter in 1729, it is recorded, "Two briefs for building or re-building two steeple-houses being offer'd to this meeting, they are returned with 'nothing collected' writ upon them."

² "This is not the place to enter into a history of the practice, which continued to be carried on, owing partly to the encouragement the pirates received from European nations when at war with one another. As far as regards England, the worst period was that of Charles I. and the two latter Stuarts. It diminished towards the close of the century." For an account of the sufferings of Friends who were taken captive, see *Account of the Slavery of Friends in the Barbary States, towards the Close of the Seventeenth Century*, 1848.

Turks, in 1206, but the system had been in vogue in Northern Europe at a much earlier date. In the first century of the Christian Era, the practice was in full operation in Rome, and earlier still in Assyria. It has played an important part in the social history of this country. Walford mentions a case in 1247, when alms were requested for the building of the Hospital of St. John the Evangelist, at Cambridge, the donors being assured that their generosity would be rewarded by the remission of forty days of Purgatory. In 1423, a Brief was issued for the repair of Salisbury Cathedral. In 1694, more than half Warwick was destroyed by fire, including a considerable portion of the Castle; a national collection was made by means of King's Briefs, and £110,000 was gathered, including £1,000 from Queen Anne.

The right to grant Briefs was in the hands of the Sovereign, the Lord Chancellor, and the Church. Any sort of calamity might be helped by what seems, in this practical day, a very cumbrous method. Floods, earthquakes, hailstones, shipwrecks, fire, and plague are especially mentioned, also that money was thus raised for redeeming persons sold into captivity, for relieving those suffering for conscience sake or from robbers on land or water, and as a means of collecting funds for the founding of hospitals and churches. When a Brief came into a parish, it was read from the pulpit during service, and at the close of the service the clerk stood at the door with a money box, and with a loud voice called out, "Please remember the Brief." Not only were Briefs issued to all the Church dignitaries, but the "Teachers of separate Congregations" had the privilege of making the announcement from the pulpit, and even any person who preached in any meeting of the people called Quakers must give out the notice, and ask the grave congregation to "Please remember the Brief." In addition to these official means, a house-to-house collection was invited, the results of which must have been very doubtful, to say the least.

Even in the time of Pepys, Briefs seem to have become a nuisance. He writes in his *Diary*, June, 1661, "To church where we observe the trade of Briefs is come now up to so constant a course every Sunday, that we resolve to give no more to them"; and no wonder, for it appears that the parish book contains entries of these collections in church towards the relief of losses by fire on the fourteen

successive Sundays previous to the date of Pepys's entry in his *Diary*.

Among the archives in the safe in Bull Street³ was recently found a document issued by George III., in 1797, connected with Warwick Meeting House; it sets forth that William Armstrong, of Henley-upon-Thames, had his Mill burnt down, and sustained damage to his property of £418 10s. 4d. The same Brief states that John Rowly, of Malden, in Surrey, had suffered from a conflagration caused by children playing with dry straw and matches, the unlawful combination having resulted in a loss of £161. The well known liberality of Friends, and the probability that the Warwick Meeting House, in those days, held a good sized congregation, may have encouraged the sufferers to hope for a liberal response to this appeal, and to count upon a large addition being made to the collections from Church and Chapel. When we read that one shilling was collected at the Warwick Meeting House, we are inclined to sympathise with the blighted hopes of William Armstrong and John Rowly, who must have felt that Briefs were but broken reeds to lean upon in time of trouble, and to unite in the satisfaction the two men must have felt when the cumbersome machinery was declared illegal. The "illegality" would be peculiarly apparent to Armstrong and Rowly, as they were even defrauded of the one poor shilling, the Brief drifting into the Bull Street strong-box, and the shilling! Query? has search ever been made for this lost piece of money, and inquiry instituted for interest that should have accrued since 1797?

In the Brief now preserved in the Bevan-Naish Library, it is stated that "farming Briefs" is illegal. One would have thought the rashest speculator would have hesitated to advance money to the man who was too poor to wait for the result of such appeal to the compassion of his country, for not only was the result of such appeal most uncertain, as we have seen, but the expenses connected with the issue were so great, that very little of what was collected reached the sufferer.

³ D. possess an official Brief, addressed to "Bristol Quakers Meeting," for a fire at Ellerton Mill, Shropshire, for which money was "to be collected, from House to House, throughout the Counties of Salop, Chester, Lancaster, York, Lincoln, Leicester, Northampton, Oxford, Gloucester, and Worcester." Bristol Friends do not appear to have made any collection. The date is, 1790. [Eds.]

For instance, a Brief was issued on behalf of a parish church in 1809, the number of copies sent out was 9,986, the amount brought in was £614 10s. 9d., the expenses incurred were £330, so the net amount received for the restoration of the church was only about £284!

This tendency to reduction made people claim more than their right; thus a man whose loss would have been covered by £20 would put it down on the Brief as £300, and when the money required for building a church was really only £300—£1,000 would be asked for; and so after centuries of use and abuse the whole system got satisfactorily made illegal by Act of Parliament. The main difficulty of passing this Act was the fact of the very large fees derived by the legal profession and the Government officials.

An essay on Briefs would be incomplete without a reference to the two pamphlets prepared by T. N. Brushfield, M.D. on *Devonshire Briefs*, and contributed by him to the "Devonshire Association for the Advancement of Science, Literature, and Art," in 1896, in which he has catalogued the 1,103 Briefs issued in East Budleigh church, from 1669 to 1828. Scarcely any of these Briefs were on behalf of distress in Devonshire, but include practically every county in England. We may mention that out of the 623 Briefs in the Crawford collection, all but 114 are included in the East Budleigh Records, and these probably occurred during the nineteen years during which no record was kept at East Budleigh.

In conclusion, one feels that by the abolition of Briefs in 1828, one of the many abuses and useless remains of an earlier time was wisely swept away by the revolutionary energy of the earlier part of the nineteenth century.

JOEL CADBURY.

As a contrast with the cold formality of the usual printed document, we give here a appeal from Buckinghamshire Quarterly Meeting in 1692.⁴

Dear friends and Brethren.

In the heart-opening love of God, & blessed fellowship of the Gospel of Jesus, we very dearly salute you: in w^{ch} al the living & sensible ones are near one to another, & have atender sense of, & sympathizing with each other in the

⁴ This appeal is in the handwriting of Thomas Ellwood. It is in D. (Gibson Bequest MSS. iii. 57.)

various Exercises, Sufferings, Losses, & Afflictions that befall any, who, being baptized by the One Spirit, are indeed made Members of y^e one Body.

And as we know there cannot but be a fellowfeeling & compassionate Commiseration of the wants of such, in al those who are gathered into, & abide in the blessed Truth : so we are thereby induced to lay before you y^e great Loss, and therby low Condition, of our dear ffriend & Brother in the Truth, James Smith, of Aylesbury, in this County of Bucks, an honest & serviceable Member of this our Quarterly Meeting, of whose faithfulness & sincerity to y^e Lord we have an ample Testimony in ourselves (as we doubt not but many of you also have), & whose blameless Conversation & upright Dealing hath gained Truth & him a good report, even amongst them y^t are without. He, on y^e 26^t of y^e 2^d month last past, by a ffire, w^{ch} brake forth, about Midnight, in the House wherin he dwelt, in little more than an hour's space, had y^e House burnt down to y^e Ground, & most of his Goods, both in House and Shop, consumed, the suddennes & violence of y^e ffire (encreased much by a very strong wind) & the Season wherin it fell (being the dead time of y^e night) permitting to save but little, & that of little value. His wife & himself hardly scaped through y^e fflames & Smoak, in w^{ch} three of his ffamily lost their lives.

He keeping a Sale-Shop, & driving a very considerable Trade therin, & being furnished wth a stock of Goods answerable to y^e Trade he had, we cannot find, upon y^e nearest Computation we can make, & best Information he can give us, y^t y^e Loss he sustained by this devouring ffire, could be less than a Thousand or Eleven Hundred Pounds. By w^{ch} great Loss, He and his wife, who, by y^e blessing of God on their industrious labours, have heretofore been able & very forward to exercise Hospitality & Charity, as Occasion offered, & were serviceable to Truth & ffriends in their places, have now nothing left to support themselves wth, having honestly & freely offered up y^e whole of what was saved (both in Monies, Goods, & Debts) towards y^e discharging of those Engagements to others, which he, as a Trader, lay under. The Consideration wherof, as it hath deeply affected us, some hope it wil you also, wth a compassionate Sense of their Condition, w^{ch} we desire ye wil recommend to y^e ffaithfull ffriends of & belonging to your Monthly Meeting, y^t they who desire to be rich in good works, & are ready to distribute, may not miss so inviting

an Occasion to do good & to communicate, wth w^{ch} kind of Sacrifices God is wel pleased.

And what, in y^e opening love of God, shal be freely given, by faithfull ffrriends, on this Occasion, we desire may be returned as soon as conveniently it can be, to Thomas Olliffe, of Aylesbury aforesaid, for the use of our said ffrriend & Brother, James Smith.

So committing you to y^e guidance of y^e good spirit of God, in this, and al other services of Truth, we remain

Your ffrriends & Brethren, met together on the service of the same Truth, at our Quarterly Meeting at Weston Turvill, in y^e County of Bucks, this 29th day of the 4th month, 1692,

ROBT. JONES,
RICH. BAKER,
WM. LODDINGTON,
DANIELL ROBERTS,
JNO. PENINGTON,
THO. OLLIFFE,
HENRY TREDWAY,
JOHN BELLERS,
EDM. BELSON,
HENRY COSTARD,
JOHN WHITE,
THO. REDMAN,
WILL. GRIMSDALE,

ROGER DANCER,
ALEX. MERRICK,
THO. DELL,
THOMAS WHITE,
WILLIAM RUSSELL,
JOHN PUDDIVATT,
WILLIAM ASHBY,
JOHN PARTRIDGE,
JOHN HALLIDAY,
THOMAS COOKE,
JOHN HOTON,
JAMES PHILLIPS,
THO. ELLWOOD.

It is evident that many collections were made in Meeting Houses, and Friends must have attended their meetings provided with money in order to respond to them. Thomas Davidson, of Fritchley, Derbyshire, has made some extracts from an old Brief-book connected with the Meeting of Codnor Breach, near Heanor, which may be thus tabulated:—⁵

Date.	Place.		Amt. lost.	Amt. collected.	
				s.	d.
8 June, 1707	.. Spilsby	..	£ 5,984	.. 6	0
10 Sept., "	.. Shireland	..	3,505	.. 1	9
10 " "	..	..	612	.. 1	1

⁵ The time covered by the minutes is 1700 to 1762; Breach Monthly Meeting was then joined to Nottingham, and afterwards handed back to Chesterfield.

Date.	Place.	Amt. lost.	Amt. collected.	
			s.	d.
14 Sept., 1707	.. North Morston	.. £ 3,465	.. 4	10
28 " "	.. Little Port...	.. 3,931	.. 4	4
5 Oct., "	.. Towchester	.. 1,057	.. 1	2
14 Dec., "	.. Southam ..	.. 4,454	.. 1	8
9 June, 1708	.. Wincanton	.. 2,930	.. 1	6
1 Aug., "	.. Gt. Yarmouth	.. 1,228	.. 1	6
10 Oct., "	.. Aleonbury Cumweston	3,318	.. 1	0
17 " "	.. Lisburne, Ireland	.. 31,770	.. 2	0
1 May, 1709	.. Strand, London	.. 17,880	.. 1	2½
8 " "	.. Edinburgh ..	.. 7,962	.. 1	8½
17 July, "	.. Market Rayson	.. 1,228	.. 1	2
21 Aug., "	.. Holt-Market ⁶	.. 11,258	.. 1	8

In the minute-book of "Olvestone Preparative Meeting," Gloucestershire, covering the period from 1787 to 1824, lent to D. by J. Marshall Sturge, of Bewdley, there is a list of collections for various fires, occupying three pages. In 1790, two collections amounting to £0 6s. 6d. were handed over to the local authority; in 1796, fourteen collections, made since 1791, amounting to £1 5s. 6d. were paid over; and other entries occur down to the year 1809. The Churchwarden or other official who received the money, signed his name in the book. Four shillings was the largest amount collected on any one occasion.

⁶ A copy of the Queen's Brief issued for this fire, 1708, is among the records belonging to Ratcliff and Barking Monthly Meeting.

Whitefield's Estimate of Quakerism.

"The Quakers, though wrong in their principles, yet I think have left us an example of patient suffering, and did more by their bold, unanimous and persevering testimonies, than if they had taken up all the arms in the Kingdom. In this respect I hope I shall follow them as they did Christ, and though I die for him, yet take up no carnal weapon in defence of him in any wise."

Extracted from a letter of George Whitefield, dated, "Philadelphia, November 10, 1739." See his *Works*, London, 1771, vol. i. p. 79.

Earlham College Library,

Richmond, Ind., U.S.A.

The Earlham College Library had its beginning with the establishment of the school in 1847, yet its early growth was slow, and it was not until 1872 that a regular librarian was appointed to assume the responsibility of its direction. The year 1872 seems to have been an important one in the history of the library in a number of ways. The library had grown until it contained three thousand three hundred volumes, about two thousand of which belonged to the College proper, and the remainder to the Ionian and Phoenix libraries, and the "Library of Reference" of Indiana Yearly Meeting. On account of its size and growing importance, a room fifty-five by thirty feet was appropriated as a library and reading room. In the year 1872, Joseph Pease, of Darlington, England, contributed to the College a very valuable collection of books, editions of the seventeenth and eighteenth centuries. Among these were the works of Tertullian, Josephus, Clemens of Alexandria, Lexicon of seven languages, "Adagia" of Erasmus, Justin Martyr, etc., etc. In 1872 the Ionian and Phoenix literary societies, which had in 1871 made an appeal to their members and friends to raise and establish a permanent endowment fund for the benefit of the libraries of the two societies, succeeded in raising one thousand dollars. The two literary societies had been organised very soon after the organisation of the College, and early incorporated the idea of a library as a necessary part of their organisation. The first clue we have to the establishment of the Ionian library is obtained from the minutes of November 14th, 1857: "The library formerly belonging to the association known as the 'Hesperian Junto' was received as the property of the Ionian." Clarkson Davis donated the first volume to the Ionian library, and soon after, Wm. B. Morgan and others followed his example. The first appropriation to the Ionian library was made November 21st, 1857, when \$2.50 was appropriated. Phoenix library was organised about the same time, and at the end of fifteen years these libraries had

about eleven hundred volumes of well selected works. In the appeal sent out early in 1872, the societies say that they have been expending most of their resources to furnish the reading room of the College with periodicals, which has left little for the purchase of new publications, and that they thought they had shown themselves competent to invest profitably the proceeds of the fund. Recognising "that a library of well selected books is one of the best means of disseminating useful knowledge, will at once be admitted by all; we therefore earnestly ask your assistance in establishing a fund whereby the societies may be better able to supply their libraries with current and standard literature, that they may be in keeping with the demands of the times."

The response was gratifying, and thus was created the first and only fixed endowment fund for the benefit of the library until the Alumni endowment fund was established in 1902.

The first regularly appointed librarian was Prof. Calvin W. Pearson, who served in that capacity from 1872 to 1876, with the exception of the year 1874-75, when Anna Miles held the position. Since that time the following persons have served in that capacity: Lindley H. Johnson, 1876-77; Lydia N. Bowerman, 1877-78; Emma R. Clark, 1878-79, 1880-81; Clara M. Levering, 1880; William Earl Morgan, 1881-82; John R. Sherrick, 1882-83, 1884-85, 1887-88; Ira I. Cammack, 1883-84; Lindley D. Clark, 1885-86; Elwood D. Allen, 1886-87; Mary E. Harris, 1888-97; Charles B. Newby, 1897-98; Harlow Lindley, 1898—.

The library now contains, altogether, over twelve thousand volumes, not including a large collection of pamphlets and unbound periodicals, and is classified according to the Dewey decimal system of classification, and the card catalogue includes all books belonging to the College library, the libraries of the Ionian and Phoenix literary societies, and the departmental libraries, of which there are seven—the German and French reference library, the History Club reference library, the Anglican library, the Geological, Biological and Chemical reference libraries, and the well equipped reference library of the Biblical department.

In addition to these facilities at the College, the College participates in the free use of all the enlarged educational

resources and advantages of the Morrisson-Reeves library of Richmond.

The College management is now adding about one thousand volumes per year from all sources, and seventy-five periodicals are regularly received.

In addition to this library of the College, the College has the care of the Friends' Reference Library of Indiana Yearly Meeting, a brief history of which will be of interest to Friends.

In the fall of the year 1845, four Friends appointed by London Yearly Meeting visited the United States, in regard to the Abolition Separation. They returned to England in the Spring of 1846. At London Yearly Meeting in 1846 they "introduced the subject of a supply of the Society's writings, for the use of Friends in Indiana, where some works, especially the more ancient, are very scarce."

Friends in England were encouraged to send over their duplicate copies, and George Crosfield, of Liverpool, offered to take charge of them. The result of this movement was that about 800 volumes were contributed by various Friends, chiefly in the North of England. The books were packed by George Crosfield, and forwarded from Liverpool in Fifth Month, 1847, and were received at Richmond, Indiana, in the Eighth Month of the same year. In a letter, dated Sixth Month 14th, 1847, George Crosfield writes as follows to a Friend at Richmond: "Our view was that you would take one copy of every work, and deposit it at Whitewater, as a standard library of reference; after this a second and third selection might be made in like manner to be placed in the largest Meetings' libraries; and the rest, we supposed, would be distributed to the libraries of Monthly and Preparative Meetings."

The books were committed to the care of the Committee of Book Agency, who were directed to separate one of a kind for the Yearly Meeting's Library of Reference, as proposed, to be kept in the Boarding School Buildings, near Richmond, Indiana. The remaining books were divided among the several Quarterly Meetings, and one of the largest selections was placed in charge of Thomas Evans, of Miami, for the use of Friends in the Eastern part of the Yearly Meeting; and a like collection in charge of Joel Dixon, of White Lick, for the use of Friends in the Western part.

The books selected for the Library of Reference were carefully examined by a bookbinder; several volumes were

made in addition by binding selections of tracts, pamphlets, and small works ; several of the old books were rebound, and many of them repaired ; all were put in good order, labels were put in them, and the initial collection numbered about 320. Some additional volumes were afterwards sent from London by Josiah Forster.

This early collection of Friends' literature is of great value for reference purposes, containing such biographical material as the writings of Penn, Fox, Chalkley, Crisp, Barclay, Dell, Sewel, Penington, Shillitoe, Story, Whitehead, Woolman, Gurney, and many others.

During recent years very few volumes have been added to this collection, but an effort has been put forth recently to make this Reference Library of Indiana Yearly Meeting, and the Friends' Section of the Earlham College Library, which occupy the same room, as complete a collection of Friends' material as is possible. As a result, at the last session of Indiana Yearly Meeting, \$50 was appropriated directly, and \$50 in addition was appropriated by the Yearly Meeting's Book and Tract Committee, for the purchase of more recent books, written by Friends and relating to Friends. From those two sources, fifty volumes have recently been added to the Reference Library of Indiana Yearly Meeting, and additional material will be secured with the appropriation remaining.

Some very valuable donations, including a number of volumes of Friends' periodicals, have been made recently to the College Library, and the College will be glad to secure all such valuable material.

Mention should be made of recent contributions by Prof. Allen C. Thomas, of Haverford College ; Joshua L. Baily, of Philadelphia ; Charles W. Lawrence, Secretary of the H. H. Mosher Fund of the New York Yearly Meeting ; John Britnell, of Toronto, Canada ; Caroline Edgerton, of Indiana ; and especially Norman Penney, of London, England, who has contributed much valuable literature of the eighteenth and early nineteenth centuries.

Earlham College as a centre of Quakerism, should become a centre for all the literary and historical materials relating to Friends that can be secured. This should include complete files of Friends' periodicals, and the printed minutes of the various Yearly Meetings, which are now conspicuously lacking.

The increasing use made of the library together with the constantly increasing demands upon it, makes it

imperative that added facilities be provided for its future growth and permanent interests. A library building, equipped especially for library purposes, and furnishing the necessary advantages of an educational laboratory for the seeker of *truth* in whatever field of research he may be engaged, is now an essential to the best interests of the College, and with its acquisition the College as a whole will enter upon a new era of advancement.¹ HARLOW LINDLEY.

¹ We are pleased to learn that Earlham College has just secured a large number of Friends' books and pamphlets from the library of the late Joseph S. Elkinton, of Philadelphia. [Ebs.]

Editors' Notes.

The present number has been enlarged to forty-eight pages to provide space for several articles awaiting publication.

The Editors hope to print, next quarter, a paper on the Select Meetings of London Yearly Meeting (the Yearly Meeting of Ministers and Elders and the Yearly Meeting on Ministry and Oversight), in connection with the recent action of the Yearly Meeting in laying down such Meetings.

Other papers to appear in course include "May Drummond," by William F. Miller; "An Unpublished Letter of Hannah Callowhill, the second wife of William Penn, to Thomas Story," edited by J. J. Green; Early Marriage Certificate, Hough-Barnes; Letter from William Penn to Thomas Curtis, 1706; "Our Bibliographers: I.—John Whiting," by Isaac Sharp, B.A.; "Personal Recollections of American Friends travelling in the British Isles, 1828 to 1852," by Samuel Alexander; "Presentations of Quakers in Episcopal Visitations, 1662 to 1679," by G. Lyon Turner, M.A.; etc.

William C. Braithwaite's article on "The Penal Laws affecting Early Friends in England" is to hand, and will appear in the last number of "The First Publishers of Truth." This last number (Supplement No. 5) will not be obtainable separately, save by subscribers to the whole work.

Large Gatherings of Friends.

In response to the Editors' inquiry in last number (iii. 72):—

The largest gathering of Friends which I have ever heard of since very early days was the General Conference of the Friends called Hicksite, held at Swarthmore, Pennsylvania, in 1896, at which I was present. Three thousand Friends assembled in a tent on the campus of Swarthmore College, on the day of the fullest attendance, and the meetings continued for a week. These Conferences are held every two years. I was present in 1902 at the one held at Asbury Park, New Jersey, at which the largest attendance was something over two thousand, and in 1904, at Toronto, where one thousand five hundred was the most numerous gathering. Swarthmore had the fullest attendance, because it is in the neighbourhood of Philadelphia, which is the principal centre for that body of Friends. This year, 1906, the Conference meets at Mountain Lake Park, Maryland, in August.

I add some facts concerning the history of the movement represented by the Conferences, from which it will be seen that the present united organisation may be said to date from the Conference at Pendleton, Indiana, in 1890.

"First-Day School General Conferences" were held in Philadelphia in 1868, 1869, 1870; in New York, 1871; in Baltimore, 1872; Richmond, Ind., 1873; Mt. Pleasant, O., 1874; Pickering, Ont., 1875; Clear Creek, Ill., 1881; Waynesville, O., 1883; Mt. Pleasant, O., 1884; Philadelphia, 1886; Yarmouth, Ont., 1888.

"Friends' Union for Philanthropic Labour" was organised at Waynesville, O., in 1882, and held its second meeting in Baltimore in 1883. Since then the First-Day School and Philanthropic Conferences have been held at the same time and place, except in 1888, when the Philanthropic Union met in New York. Joint Conferences were held at Pendleton, Ind., in 1890, and at Lincoln, Va., in 1892. At Chappaqua, N.Y., in 1894, some sessions were devoted to subjects of a particularly religious character. At Swarthmore, Pa., in 1896, an educational department was added. Conferences for the consideration of these four lines of work were held at Richmond, Ind., in 1898,

and at Chautauqua, N. Y., in 1890. At Asbury Park, N. J., in 1902, the four hitherto partially distinct Conferences were merged in one General Conference in which the Young Friends' Associations were also represented.

For a fuller history of Friends' Conferences see the introduction to the proceedings of the Conference held at Chautauqua, from which the above is gleaned.

These gatherings are separate from the organisations of the seven Yearly Meetings, to which they bear the same kind of relation as the English Summer Schools bear to London Yearly Meeting.

At the Meetings for Worship at the Yearly Meeting at Race Street, Philadelphia, three large houses are filled to overflowing and the number must be something like those given above.

JOHN WILLIAM GRAHAM.

Meeting Records.¹

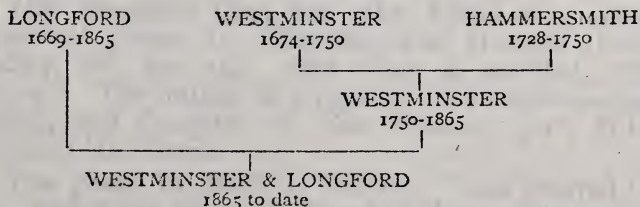
I. WESTMINSTER MEETING HOUSE, LONDON.

Longford Monthly Meeting, 1669-1865. 13 vols.

Westminster Monthly Meeting, 1674-1865. 17 vols.

Hammersmith Monthly Meeting, 1728-1750. 1 vol.

Westminster and Longford Monthly Meeting, 1865 to date. 9 vols.



¹ Minute of the Meeting for Sufferings, London, Second Month, 1906 :

The Committee of the Friends' Historical Society asks permission to print, from time to time, in the Journal of the Society, lists of minute books, etc., sent up by Quarterly and Monthly Meetings to this Meeting, showing what historical records, relative to Friends, exist in various parts of the country. The request is granted. (Signed) ROBERT A. PENNEY, Clerk.

Friends in Current Literature.

Joseph John Armistead's book, *Piloted; being a Series of Notes and Experiences from the Author's Life*, is very readable (London: Headley, 8vo, pp. 208). The writer, who is a son of the late Wilson Armistead, of Anti-slavery fame, graphically describes some of his striking experiences in the work of fish-culture, and subsequently in connection with mission work in the Vigten Islands and other districts of the far north of Europe. The work of John Frederick Hanson,¹ of Iowa, and Charles and May Replogle, from Alaska, is also referred to.

Albert J. Edmunds, cataloguer to the Historical Society of Pennsylvania, and late assistant librarian at Haverford College, Pa., has re-issued his *Buddhist and Christian Gospels, now first compared from the originals, being Gospel parallels from Pali texts*. In this edition, the third, all the translations from the Pali have been compared with Chinese versions of the early Christian centuries, by M. Anesaki, Professor in the Imperial University of Japan (Tokyo: Yuhokwan Publishing House; Chicago: Open Court Publishing Co.; and London: Kegan Paul, large 8vo, pp. 230). A. J. Edmunds is a son of Thomas and Rebecca Edmunds, late of Tottenham, Middlesex, and was educated at Croydon School, and The Flounders Institute, Ackworth.

The Essex Review, for April (London: Simpkin), contains an article by Joseph J. Green, on "The Wayside Chapel at Stansted Montfitchet," with illustrations, also a paper on "Newport School and its Founder," by Charlotte Fell Smith.

The Sun-baked City, and other Verses is a collection of poetical pieces, by Elizabeth Fox Howard (London: Headley, 4to, pp. 24). One piece is entitled, "Silent Meeting." The author is a member of a London suburban Meeting, and daughter of Eliot Howard, J.P., D.L., of Buckhurst Hill, Essex.

Two poems by John G. Whittier, "The Eternal Goodness" and "The Minister's Daughter," have been reprinted by the British and Foreign Unitarian Association, of London, as No. 24 of *Unitarian Tracts* (New Series).

¹ See *Light and Shade from the Land of the Midnight Sun*; by J. F. Hanson; 1903.

Bayard Taylor's poem, *The Quaker Widow*, is given in full in "The Indianapolis News" of January 23rd.

Jonathan Hutchinson, F.R.S., of London, has just issued a book, *On Leprosy and Fish-Eating, a Statement of Facts and Explanations* (London: Constable, 8vo, pp. 444).

In furtherance of his concern that the Inward Light, "a central part of the teaching of the Society of Friends," should become more known among persons of different religious beliefs, Henry W. Fry, a grandson of Elizabeth Fry, but not in membership with Friends, has issued a pamphlet, entitled, *The Inward Light* (London: Headley; and New York: H. W. Fry, 541 Lexington Avenue, 8vo., pp. 48). This little compilation contains "Editorials"; "The Mission of the Quakers," by Edward Grubb; "Flashes of Light"; and extracts from William Penn, Joseph John Gurney, Isaac Penington, J. G. Whittier, Robert Barclay, and from some others not Friends. Further pamphlets will probably appear.

Very lucid and interesting addresses delivered at various places, by President Sharpless, of Haverford College, Pa., have recently been collected into a volume, entitled, *Quakerism and Politics* (Philadelphia: Ferris and Leach, 8vo, pp. 224).

"For the most part these addresses relate to features of early Pennsylvania history not usually emphasized. As a whole they are intended to show that the foundation principles of the colony, on which it greatly prospered—liberty, peace, justice to Indians and negroes, simplicity and fidelity in government—were logical outgrowths of the Quaker habit of mind and doctrine."

The Bookman Illustrated History of English Literature, by Thomas Seecombe and W. Robertson Nicoll, part 6 (London: Hodder), contains (page 234) a brief notice of George Fox and the early Friends.

"It is probable that the greatest spiritual energy of the age emanated neither from conformists nor dissenters of the old orders (Presbyterians, Independents, and Anabaptists), but from the extraordinary mystics who became known as Quakers, and whose proper place in the scheme of the universe (were they mad fanatics or the salt of the earth?)—it is still so difficult to define (*cf.* Macaulay and Carlyle). Discontent with the sham of a State Church, whether Presbyterian, Episcopal, Baptist, or Independent, may have well contributed to the rise of these mystical and mysterious psychopaths. But, as with other mystics (the family likeness is notable), the conviction of illumination from within and direct guidance from the unseen world is their predominant feature. They have religion

(conventional, as far as it goes, but not very clearly emphasised or defined), in a most acute form; their belief is fixed on auto-inspiration, not in dogma or learning. . . . In an age of shams, this cult of veracity rooted in spiritual inwardness, and existing only in an atmosphere of antagonism, found a ready response. . . ."

The God of all Comfort and the Secret of his Comforting is the title of another devotional work from the pen of Hannah Whitall Smith (London: Nisbet, 8vo, pp. 258). It is published in America by Fleming H. Revell, under the title, *Living in the Sunshine*.

Frederic L. Paxson, of Philadelphia Yearly Meeting, and now professor of history in the University of Colorado,² is devoting himself to the history of American diplomacy and to the progress of the westward movement in America. Since the publication, in 1903, of his *Independence of the South American Republics* (Philadelphia: Ferris and Leach), he has published two valuable papers, *A Tripartite Intervention in Hayti, 1851*, and *England and Mexico, 1824-1825*. His research in the field of western history has produced *The Public Archives of the State of Colorado*, *The Boundaries of Colorado*, *The Territory of Jefferson*, *The Historical Opportunity in Colorado*, and *A Preliminary Bibliography of Colorado History*. These various papers have appeared in the "University of Colorado Studies," the "Quarterly of the Texas State Historical Association," and the "Annual Report of the American Historical Association, 1903." Dr. Paxson is now at work upon a paper on *International Morality*, for the Friends' Conference to be held at Mountain Lake Park, Md., this autumn. A large portion of his research in the diplomatic field has been done in the British Museum and the Public Record Office, London.

The Friends' Tract Association, of London, has brought out, as No. 7 of its series, "Friends Ancient and Modern,"³ *Francis Howgill, of Grayrigg, A Sufferer for the Truth*, written by Ernest E. Taylor, of Malton, Yorkshire (London: Headley; and New York: Friends' Book and Tract Committee, 4to, pp. 40). The author has produced a very readable sketch of Howgill's life, which is worthy of wide distribution. There are illustrations of the yew-tree

² Dr. Paxson has recently accepted the position of Assistant Professor of History in the University of Michigan, at Ann Arbor, Mich.

³ The others of this series are George Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, and Thomas Chalkley.

in Sedbergh churchyard, under which George Fox preached in 1652, of Fox's "Pulpit," and the graveyard of old Firbank chapel, of the Bull and Mouth Inn, site of early Quaker gatherings in London, and of Chapel Houses, Grayrigg.

A new edition of *A Book for a Rainy Day, or Recollections of the Events of the years 1766-1833*, by John Thomas Smith (London: Methuen, 8vo, pp. 332), has appeared, edited, with Introduction and Notes, by Wilfred Whitten. "Rainy Day" Smith came of Quaker stock, his father, Nathaniel Smith, having married "Miss Tarr, a Quakeress." On p. 50, we read the following extract from the "Daily Advertiser," June 18th, 1744, "On Friday last, Mr. Carlile, a Quaker, of about 17 years of age, had the misfortune to fall into Marylebone-Basin, and was drowned." There is a portrait of Benjamin West, P.R.A., and underneath, this sentence, "Sir, I was once a Quaker, and have never left their principles."

In his preface to *The Cult of the Heavenly Twins* (Cambridge University Press, 8vo, pp. 160), the author, J. Rendel Harris, writes, "In the following pages I have returned to the subject which was introduced in the lectures on the 'Dioscuri in the Christian Legends.' The field has widened under survey, and is now comparable with 'all time and all existence!'" The book contains a curious and interesting survey of beliefs and customs of all ages and peoples regarding twins. There is an interesting review of this book in "The Expository Times," for May.

The Life and Experiences of Sir Henry Enfield Roscoe, D.C.L., LL.D., F.R.S., written by himself (London and New York: Macmillan, 8vo, pp. 420) contains considerable reference to John Dalton, the great Quaker scientist. The author's lecture on Dalton is given in Appendix I., and there are other references here and there in the text, with a portrait, engraved by C. H. Jeens from a daguerreotype. Lord Lister, who, as Joseph Lister, was a member of London and Middlesex Quarterly Meeting, and who has a world-wide reputation as a surgeon, especially in connection with antiseptic treatment, is also mentioned.

In a recent issue of the *Newcastle Weekly Chronicle* appears a sketch of "The Fountain Inn," in Pipewellgate, Gateshead, Co. Durham, in which Friends met to worship about 1657. John W. Steel, of Darlington, writes me,

"As I knew the house was in danger, I had the sketch made. The house is now pulled down. I know of no place in Durham county now existing where George Fox preached." Our Friend's prompt action is worthy both of commendation and imitation. See his "Sketch of the Society of Friends in Newcastle and Gateshead," p. 7; George Fox's "Journal"; "Early Quakerism in Gateshead," by J. R. Boyle.

The *Transactions* of the Congregational Historical Society for May (London: Thacker) contains a brief memoir of Robert Mackenzie Beverley, of Scarborough, who was closely associated with Friends in the north of England, written by Mary Stickney Rowntree, daughter of Edward Stickney, of Beverley, and wife of William Rowntree, of Scarborough. Beverley died in 1868.

Dr. Rufus M. Jones has added another to his valuable series of religious works, *The Double Search: Studies in Atonement and Prayer* (London: Headley; and Philadelphia: Winston, 8vo, pp. 106). Following the Introduction are chapters on "The Historical and the Inward Christ," "The Atonement," and "Prayer."

The second (American) edition of Maria Webb's *Fells of Swarthmoor Hall*, 1896, can now be obtained from Headley Brothers, London. It has been furnished with an index, prepared in the Library Department at Devonshire House at the cost of Joshua L. Baily. The following errors in the Index, which escaped the American press-reader, should be corrected:—for Chigines read *Chifnes*; Dric, *Drie*; Geldarb, *Geldart*; Lampert, *Lambert*; Logt, *Loft*; Moaxson, Kornab, Moaxson, *Kornat*; Wilmot, Low, Wilmot, *Lord*.

The Ramallah Messenger (Elihu Grant, East Saugus, Mass.) is now issued as a quarterly, and has been enlarged. The number for June (vol. iii. no. 4) contains interesting accounts from the field in Palestine, with illustrations.

I hope my readers will unite with me in giving a hearty welcome to the new edition of *The History of the Life of Thomas Ellwood*, edited by Samuel Graveson, late of Ashford, now of Hertford (London: Headley, 8vo, pp. 372). In this edition the text of the first edition is followed, including the suppressed description of Newgate prison (pp. 155-8); and copious extracts from Joseph Wyeth's Supplement appear. The late William Henry Summers

contributed an Historical Introduction to the book shortly before his decease, and there are also Testimonies, General and Biographical Notes, Chronological Memoranda, Bibliography, and Index, also thirty-two portraits and other illustrations. This book, with all its helps to the understanding of the narrative, marks a great advance upon the mere reprints of this and other Quaker classics, which have been published by Friends from time to time without any indication of original research.

Reynolds-Rathbone Diaries and Letters, 1753-1839, edited by Mrs. Eustace Greg (printed for private circulation by T. and A. Constable, at the Edinburgh University Press, 8vo, pp. 205), may be regarded as an appendix to the "Life of Richard Reynolds," prepared in 1852 by his granddaughter, Hannah Mary Rathbone, wife of Richard Rathbone—parents of Emily Greg, the author of this book. The volume opens with a memoir of Hannah Mary Rathbone, daughter of Richard, which is followed by extracts from diaries and letters of Hannah Darby, wife of Richard Reynolds (1761), of H. M. Rathbone (1784-1809), and of Deborah Reynolds, wife of Joseph Reynolds (c. 1800), some memoranda by Richard Reynolds, and Appendixes. There are several illustrations.

Yearly Meeting, 1860, is the title of an album of reproductions of seven pen and ink sketches by John Joseph Willson (London: Headley, oblong). The scenes depicted are "Friends on their way to Yearly Meeting—Distractions of Derby Day," "The Meeting House Yard, Devonshire House," with the brothers Bratt, in their ancient dress, in the foreground, "The Men's Side," "The Women's Side," "Hill's the Confectioner's," "Capper's the Draper's," and "The Royal Academy." J. J. Willson, a Friend, of Leeds, was for twenty-seven years president of the Leeds Fine Art Club. He died in 1903.

A supplementary volume to "Essays and Addresses," by John Wilhelm Rowntree, has just appeared, under the title of *Palestine Notes and other Papers*, by John Wilhelm Rowntree, edited by Joshua Rowntree (London: Headley, 8vo, pp. 276). Additional incidents in the life of the author are given in the Preface; Part I. contains "Travel Journals" in Palestine and Mexico, Part II. "Adult School Notes, Addresses, etc.," and Part III. papers on "Art and His-

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for the rights of these immigrants. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for the rights of these free men.

The fourth is the fact that the United States is a nation of law, and that its history is a history of the struggle for the rights of these laws. The fifth is the fact that the United States is a nation of progress, and that its history is a history of the struggle for the rights of these progress. The sixth is the fact that the United States is a nation of peace, and that its history is a history of the struggle for the rights of these peace. The seventh is the fact that the United States is a nation of justice, and that its history is a history of the struggle for the rights of these justice. The eighth is the fact that the United States is a nation of liberty, and that its history is a history of the struggle for the rights of these liberty. The ninth is the fact that the United States is a nation of equality, and that its history is a history of the struggle for the rights of these equality. The tenth is the fact that the United States is a nation of unity, and that its history is a history of the struggle for the rights of these unity.

The eleventh is the fact that the United States is a nation of strength, and that its history is a history of the struggle for the rights of these strength. The twelfth is the fact that the United States is a nation of wisdom, and that its history is a history of the struggle for the rights of these wisdom. The thirteenth is the fact that the United States is a nation of courage, and that its history is a history of the struggle for the rights of these courage. The fourteenth is the fact that the United States is a nation of honor, and that its history is a history of the struggle for the rights of these honor. The fifteenth is the fact that the United States is a nation of integrity, and that its history is a history of the struggle for the rights of these integrity. The sixteenth is the fact that the United States is a nation of loyalty, and that its history is a history of the struggle for the rights of these loyalty. The seventeenth is the fact that the United States is a nation of devotion, and that its history is a history of the struggle for the rights of these devotion. The eighteenth is the fact that the United States is a nation of sacrifice, and that its history is a history of the struggle for the rights of these sacrifice. The nineteenth is the fact that the United States is a nation of service, and that its history is a history of the struggle for the rights of these service. The twentieth is the fact that the United States is a nation of love, and that its history is a history of the struggle for the rights of these love.

The twenty-first is the fact that the United States is a nation of hope, and that its history is a history of the struggle for the rights of these hope. The twenty-second is the fact that the United States is a nation of faith, and that its history is a history of the struggle for the rights of these faith. The twenty-third is the fact that the United States is a nation of charity, and that its history is a history of the struggle for the rights of these charity. The twenty-fourth is the fact that the United States is a nation of kindness, and that its history is a history of the struggle for the rights of these kindness. The twenty-fifth is the fact that the United States is a nation of gentleness, and that its history is a history of the struggle for the rights of these gentleness. The twenty-sixth is the fact that the United States is a nation of meekness, and that its history is a history of the struggle for the rights of these meekness. The twenty-seventh is the fact that the United States is a nation of mildness, and that its history is a history of the struggle for the rights of these mildness. The twenty-eighth is the fact that the United States is a nation of sweetness, and that its history is a history of the struggle for the rights of these sweetness. The twenty-ninth is the fact that the United States is a nation of goodness, and that its history is a history of the struggle for the rights of these goodness. The thirtieth is the fact that the United States is a nation of beauty, and that its history is a history of the struggle for the rights of these beauty.

tory." A few miscellaneous extracts complete a volume, which is sure to have a large circle of readers.

A cheap edition of Willis R. Hotchkiss's *Sketches from the Dark Continent* is just out (London: Headley, 8vo, pp. 130). It is practically a reprint of the 1903 edition, but without illustrations.

NORMAN PENNEY.

A Quotation in the London Yearly Meeting's Epistle, 1906.

I perceive you exalt Christ in all His offices beyond what I have ever heard before.

These words, introduced into the Epistle by a slight reference only, were spoken by Colonel Lyne, of Barbados, when George Fox and others visited the Island in 1671, and are given in *The Journal of George Fox*. They were first quoted in a letter from John Hull to Edward Man, of which letter E. Man sent a copy in his own handwriting to Margaret Fox, with a letter of his own to M. F., dated "12 of 11mo., 1671." John Hull writes (according to the copy made by Edward Man), "As J hinted before, G. ff. appointed ye mens meeteing to be here, and so accordingly they mett, where came some of ye world among some others, as one Coll. Lyne, a sober pson who was much troubled at first y^t he might not have admission, but after y^t, G. ff. speakeing to all, he was exceeding well satisfiye, and sd to this purpose: 'Now J can gainsay such as J haue heard speake euill of you, y^t say you owne not Xt, nor y^t he dyed, but now J pceiue y^t you exalt Xt in all his offices, as y^t J neuer heard so much before,' &, seeing me tooke y^e heads of what was spoken, desired me to giue him a copy of it, and after stayd with us an other day, euen till 8 at night. J beleiue we shall haue more of his Company at Meeteings."*

* D. Spence MSS. ii. 363b. (MS. *Journal of George Fox*.) Compare the above with the reading of the printed *Journal*. This particular incident does not appear in the portions of the MS. *Journal* written by Thomas Lower at G. F.'s dictation, but, apparently, Thomas Eliwood, when preparing the matter for the printed *Journal*, inserted this portion in the direct narrative as though related by George Fox himself.

Officers for the Year 1906-7.

President:

FRANCIS C. CLAYTON, J.P.

Past Presidents:

- 1903-4. THOMAS HODGKIN, D.C.L., Litt.D.
1904-5. JOHN STEPHENSON ROWNTREE, J.P.
1905-6. WILLIAM C. BRAITHWAITE, B.A., LL.B.

Vice-President:

GEORGE VAUX.

Treasurer:

ROBERT H. MARSH.

Secretaries and Editors of "The Journal":

ISAAC SHARP, B.A.

NORMAN PENNEY.

Executive Committee:

WILLIAM C. BRAITHWAITE, B.A., LL.B.
A. NEAVE BRAYSHAW, B.A., LL.B.
FREDERICK GOODALL CASH.
JOHN DYMOND CROSFIELD.
JOSEPH J. GREEN.
J. ERNEST GRUBB.
THOMAS HODGKIN, D.C.L., Litt.D.
JOHN MORLAND, J.P.
JOHN STEPHENSON ROWNTREE, J.P.
CHARLOTTE FELL SMITH.
J. PIM STRANGMAN.

Ex-officio:

ROBERT ALFRED PENNEY.
FRANK DYMOND.
ISAAC SHARP, B.A.
NORMAN PENNEY.

Consultative:

ALLEN C. THOMAS, A.M., Haverford College, Pa.
ALBERT COOK MYERS, M.L., Kennett Square, Pa.
RUFUS M. JONES, A.M., D.Litt., Haverford College, Pa.
WILLIAM L. PEARSON, Ph.D., Penn College, Oskaloosa, Ia.

All communications should be addressed to the Editors,
Devonshire House, 12, Bishopsgate Without, London, E.C.,
to Herman Newman, 1010 Arch Street, Philadelphia, or to
David S. Taber, 51 Fifth Avenue, New York.

Income and Expenditure Account for the Year ending 31st of 12th Month, 1905.

INCOME.		EXPENDITURE.	
£	s. d.	£	s. d.
Annual Subscriptions	103 19 6	Cost of printing and publishing the	
Sundry Sales	5 8	Society's <i>Journal</i> , vol. ii. (less	
Proportion of Life Subscriptions taken		Stock on hand)	95 19 6
for year	4 13 10	Postages, Stationery, Advertising, and	
Interest on Deposit	8 10	Sundries	12 0 5
		Excess of Income over Expenditure	
		for year	1 7 11
	<u>£109 7 10</u>		<u>£109 7 10</u>

Balance Sheet, 31st of 12th Month, 1905.

LIABILITIES.		ASSETS.	
£	s. d.	£	s. d.
Annual Subscriptions paid in advance	3 0 2	Stock of <i>Journals</i> , vols. i. and ii. on	
Life Subscriptions	79 14 6	hand (taken at half cost or under)	
Sundry Creditors, including amount in		Cash on deposit at Bank	29 0 0
hand on account of Supplement...	48 18 1	per I. Sharp	75 8 10
Excess of Income over Ex-		Cash in hand, I. Sharp	43 3 9
penditure for year 1904, 15 5 3		" N. Penney...	13 4
Add excess of Income over			<u>119 5 11</u>
Expenditure for year			
1905	1 7 11		
	<u>16 13 2</u>		
	<u>£148 5 11</u>		<u>£148 5 11</u>

London, 25th of 4th Month, 1906.

Audited and found correct, MARK LEICESTER, JUNR.,
Chartered Accountant.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices - - - - -	129
Notes and Queries :—	
Barcroft Family—Pease and Coldwell Families—Early Disownments - - - - -	130
Memoirs of the Life of Barbara Hoyland - - - - -	131
“Esquire Marsh.” By <i>Joseph J. Green</i> - - - - -	147
Friends in Current Literature. By <i>Norman Penney</i> - - - - -	157
Index to Volume III. - - - - -	163

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

Notices.

The Editors had in preparation an enlarged issue of THE JOURNAL for Tenth Month, when the deplorable fire occurred at the printing works of Headley Brothers, at Ashford, Kent. In consequence of this event, it was considered better to publish a number of about the usual size, as near the date as possible, than to delay publication by the inclusion of a larger amount of matter.

The Editors hope to send out an enlarged number in First Month, and to include therein a portion of the unpublished articles referred to on pages 79 and 117.

The above-mentioned untoward event has delayed the publication of the concluding portion of “The First Publishers of Truth,” but the Editor hopes that this may appear early in the new year.

We wish to express our sympathy with our printers in the great loss and inconvenience under which they are suffering, and with many of their customers who are also sufferers through the fire at Ashford.

Notes and Queries.

BARCROFT FAMILY (iii. 63).—Do the records of this family, as preserved at The Glen, Newry, give the name or date, or any reference to a son of the family leaving England for the Colony of Pennsylvania in the seventeenth, or early part of the eighteenth century? It is rather interesting to find "the charming old name of Ambrose Barcroft" transplanted to the Colony early in seventeen hundred.—WARREN S. ELY, Doylestown, Penna.

PEASE AND COLDWELL FAMILIES.—In a footnote, Vol. i., No. 3 of THE JOURNAL, is the following: "James and Sarah Wilson lived at Brigflatts, near Sedbergh, and their daughter and son-in-law, Thomas Coldwell and his wife, lived at Darlington." There is a tradition, which I have not been able to trace to the family records of the Pease family, that Edward Pease, born 26th September, 1711, at Shafton, was the first Quaker in the family, and left his home because of the displeasure of his father on this account, and settled in Darlington with his uncle, Thomas Coldwell. I am anxious to know if the Coldwell family were Quakers, as this Edward Pease's father, Joseph Pease, of Shafton, married, in 1706, Ann Coldwell, sister of Thomas and William Coldwell. Ann Coldwell, after the death of Joseph Pease, 1719, married a Sorsby. In the marriage certificate of Edward Pease with Elizabeth Coates,

the Coldwell family spell their names Couldwell; Thomas Couldwell signs this certificate in the relations' column, and Marrill Couldwell in the first column, but I do not know who Marrill Couldwell was. I believe that the father of Joseph Pease, of Shafton, was the William Pease, of Fishlake, named in Besse's *Sufferings*. Joseph's father, William, was born 1645, and died 1692, and his baptism and burial are recorded in the Fishlake *Parish* Registers. Is this inconsistent with his being a Quaker? I cannot find William Pease's marriage recorded in the Parish Registers, nor his children's baptisms. Is there a Friends' Register for Fishlake, where there was a Meeting in 1688, or for Burton, to which meeting Friends residing at Shafton would probably go?—(SIR) ALFRED E. PEASE (Bart.), Pinchinthorpe, Guisborough, Yorks.

EARLY DISOWNMENTS.—I wish to ascertain, if possible, the date of the first known record of an actual Disownment in the Society of Friends. The earliest of which I have any knowledge is that of Edward Dutchman, against whom a disownment or testimony of denial is recorded in the first Minute Book of Scarborough and Whitby Monthly Meeting (1669 to 1687), under date 3rd month, 1677. If anyone can supply from other Minute Books the record of *earlier* disownments, I shall be glad to have particulars of them.—EMILY J. HART, Scalby, S.O., Yorks.

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

THE NEW YORK PUBLIC LIBRARY
 ASTOR LENOX TILDEN FOUNDATION
 410 FIFTH AVENUE
 NEW YORK 17, N. Y.

Memoirs of the Life of Barbara Hoyland, addressed to her Children.

A typed copy of the original MS. of these *Memoirs*, belonging to Joseph Hoyland Fox, J.P., of Wellington, Somerset, has been loaned to D.¹ Permission has been granted to give our readers the following extracts.

Barbara Wheeler was born in London in the year 1764. Her father was a wine-merchant in that city. Her parents conformed strictly to the rites and ceremonies of the Established Church in public and private, but our author writes :—

Notwithstanding these excellent family regulations, originating, no doubt, in a pure motive and strengthened by habit, it was thought proper for us to learn music and dancing, and games at cards, and we were introduced to plays also, and trained for the ballroom and card tables.

The family consisted of four sons, William, Charles, John, and Daniel, and three daughters, Barbara, Sarah, and Elizabeth, and various incidents in the lives of the brothers and sisters fill the earlier pages of the book.

The first Quaker reference is in connection with an accident to William Wheeler, Barbara's father, and as it refers to a well-known Friend, it will be read with interest :—

Here I cannot help bearing testimony to the memory of the late Dr. Fothergill, the first Quaker I ever saw, whose presence was never waited for by the mournful

¹ Since the date of the loan, J. H. Fox has generously presented to D. what is believed to be the original MS. of the *Memoirs*. It forms a quarto book of 120 pages of small writing, somewhat faded in places. The paper on which it is written was made, according to the water-mark, in 1811.

J. H. Fox's typed copy is accompanied by some beautifully presented genealogical tables connecting the families of Hoyland, Tuke, Fox, Middleton, Tuckett, Lythall, Wheeler, Hack, Robson, Tylor, Seebohm, Richardson, Mennell, Alexander, Hipsley, Graveson, Field, Manley, etc. Both the typed copy and the accompanying tables were taken from manuscripts in the possession of Sarah Barbara Hoyland, of Birmingham.

family above a minute or two beyond the time fixed for his coming. His gentle, though firm demeanour calmed sorrow into silence. His penetrating eye and abstracted thought always inspired confidence in his judgment, though there might appear not the least prospect of success. To him my father spoke of his concerns as to a friend, and of his complaints as to a physician of distinguished skill. On being one day asked whether Dr. Heberden should be called, who was the only senior physician, and consequently the only one who could act with the doctor, he replied, "No, my life is in God's hand and Fothergill's." My mother and her children were silently weeping in the room, when Dr. Fothergill entered it, who, walking slowly to the foot of the bed, gazed on my expiring father, then went up to him, felt his pulse, looked earnestly at the apothecary, and, approaching my mother, took her by the hand, and drew her into the next room. We all followed. I ventured to ask if there was any hope. He stroked my face, shook me by the hand, and falteringly said, "Farewell. I am very sorry for you," and then drove away in his carriage from the door.

Special interest attaches to the references in the narrative to Daniel Wheeler, who became the celebrated Quaker missionary. Of him his sister writes :—

My youngest brother, Daniel, was sent to school at Fulham, and was taught navigation, as it was intended for him to go to sea. Our relation at Gosport had him entered on the King's books as midshipman at an early age.

At the death of Barbara Wheeler's mother, Sarah Wheeler, a clergyman in Yorkshire was left in sole trust, the eldest son being then only in his twentieth year. The care of the business devolved upon this son, William; his general conduct was far from satisfactory, and caused great trouble to his sister, but, writes Barbara Hoyland :—

Daniel, who had been some months from school, although not more than fourteen years old, attended so cleverly to business that William was scarcely missed in the counting house by those who came merely on that account, so that its value as a concern depreciated but

little, and I believe as good an end was made of it as well could be.

Family separation followed the disposal of the business. Charles Wheeler went to the Island of Antigua "to seek his fortune"; William left soon after for Jamaica, where he died at the age of thirty-four, "beloved and regretted"; Daniel "sailed for the first time to cruise on the coast of Portugal," and Barbara went to live with her guardian on the borders of Yorkshire and Derbyshire.

The next point of contact with Quakerism more nearly concerned the author herself. It took place at Woodhouse, where she was visiting some relatives, and may be narrated in her own words:—

The Parish church was more than a mile from the village where my cousins resided, yet we were pretty regular in our attendance. Once on going thither we were suddenly overtaken by a thunderstorm, when about half way, near a neat mansion very beautifully situated. This place had been taken by a person from Sheffield, who was in a precarious state of health, and a Quaker. The pathway went across the field in front of the house, and we, for a minute, debated whether we should ask shelter, especially as he was a single man. The propriety of the thing was, however, soon put out of the question, as the rain began to descend in torrents, with loud claps of thunder. We ran with all possible expedition to the asylum, the door of which was opened for our reception before we reached it. Part of our finery was pretty well drenched, and took some time to put in order again.

The novelty of being in the house of a Quaker, and the idea of formality which attached to the person, were soon dissipated by the easy kindness and genuine promptness to render assistance that were offered by the master of the house. We were all pleased with our visit, and after the rain abated and the sky began to clear, we returned home, it being then past church time. This adventure diverted us not a little at the time, and would have passed off like any other casualty, had not the occasional visit been returned by a premeditated [one] from our new acquaintance, who, soon after, drank tea with us, and from that time came more and more frequently. As intercourse of this

kind seldom happens without the alledging of a primary cause, we began to attribute it to a partiality for one of my cousins, who, we thought, was the most distinguished, but his extreme caution in discovering a preference, if there was any, kept the matter wrapt in complete mystery.

All doubt as to the preference was, however, soon set at rest, by the young man's visit to Barbara on her return to her home; and some months later in the year, she was married to William Hoyland, the young man in question. The narrative continues :—

It had been my desire and care not to have much alteration in our small, but neat and beautifully situated abode; everything therefore was very simple as to furniture and accommodation; and the gardens, which were not small, were laid out with appropriate taste. I once more found myself mistress of an establishment, not indeed abounding with the embellishments of modern style or splendid convenience, but with all the pleasures of a happy and chaste simplicity. These sensations of enjoyment were closely bound together by the tenderest affection on the part of my husband, and the greatest alloy of which I was conscious was the necessity of being separated from each other nearly the whole of every day, business claiming so much of his attention. He was one of three partners in a silver plate manufactory at Sheffield, and he had generally to mount his horse immediately after breakfast, and not return till the evening; but though I earnestly desired more of his company, yet in his absence I did not feel altogether solitary; the necessary occupations of the house and gardens took up a great share of my time, and, when wearied with them, some needlework, a book, or a walk to Woodhouse filled up the daily measure of my employment.

In a few weeks we made our appearance at the church, and had a succession of visits from the two neighbouring villages. My cousins, both at Woodhouse and Eckington, were fully satisfied of my comfortable settlement, which was as much so as was possible. There was, however, one thing which, with every revolving Sabbath, dropped its bitter into my almost unmixed cup. When we set out together with one avowed object, the worship of that Being,

who created us finite creatures to be the alternate help, stay, and support of each other, in religious as well as moral duty, we walked in the same direction until we passed the gate at the bottom of the plantation, when we invariably separated; a circumstance which was always accompanied with regret, but entirely without verbal remark on either side.

It was a considerable time before I saw any of my husband's relations, which I could not but think strange, as he was the eldest of four brothers, who all resided at a very short distance; but, for this temporary absence, there may have been wise and prudential reasons unknown to me. One morning, without apprizing me, my W. H. suddenly introduced one of his brothers; I was struck with his appearance and manner, which were strictly in the style I had marked on my first knowledge of Friends; and while I recognised the Quaker, I could in no wise feel the familiarity of a sister; and though I looked upon him as a sensible man, I was relieved when the visit was over.

Soon after this breaking of the ice, the other two brothers came to see us. The youngest, Joseph,² a surgeon by profession, and whose affectionate manners were soothing, greatly endeared himself by his placid and kind attention. I soon felt I could love him, but he also being a plain Friend, and his dress strictly consistent with his religious profession, I was prevented from that familiar intercourse which I had been accustomed to feel as the delightful prerogative of the kindred tie. I felt at a loss to account for what seemed to me a rigid plainness and singularity of manner, which I could not believe had anything to do with religion; and the restraint which I felt, lest something in my manners or sentiments should give them pain, rendered it always formidable when they were expected, notwithstanding the increase of love and respect I bore them.

² Joseph Hoyland married Margaret, daughter of Nathaniel and Jane English, of Sheepscar, Leeds. After a short residence in Sheffield, they removed to Waterford, Ireland. After her husband's decease (1801), M. H. continued his business of druggist, and, "possessing considerable skill, she was very frequently employed in the medical line also" (*Annual Monitor*, 1834, supplement, p. 28). She resided at Taunton, Somerset, after retiring from business, but returned to Ireland shortly before her decease in 1833, a Minister forty-eight years. Sarah, daughter of the above, married Joseph Grubb, of Clonmel, Ireland.

The American Medical Association is a national organization of physicians and surgeons, organized for the purpose of promoting the interests of the medical profession and the public. It is a non-profit corporation, organized under the laws of the United States, and is the largest and most influential of the medical organizations in this country. It is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations.

The American Medical Association is a national organization of physicians and surgeons, organized for the purpose of promoting the interests of the medical profession and the public. It is a non-profit corporation, organized under the laws of the United States, and is the largest and most influential of the medical organizations in this country. It is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations.

The American Medical Association is a national organization of physicians and surgeons, organized for the purpose of promoting the interests of the medical profession and the public. It is a non-profit corporation, organized under the laws of the United States, and is the largest and most influential of the medical organizations in this country. It is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations.

The American Medical Association is a national organization of physicians and surgeons, organized for the purpose of promoting the interests of the medical profession and the public. It is a non-profit corporation, organized under the laws of the United States, and is the largest and most influential of the medical organizations in this country. It is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations. The national association is organized into a national association and into state and local associations.

Life seemed to flow in an easy channel, and scarcely a day elapsed without feeling more and more satisfied with my humble lot. I had continually fresh cause to be glad of the support I derived from the solid judgment and stability of character which my husband possessed. He bore the natural levity of my contrasted disposition with great patience, and with unceasing caution, unmixed with giddy trifling or fastidious humour ; and while he laid no restraints on my movements, there was something in his own conduct which furnished constant reproof to foolish and insignificant pursuit.

After we had been about three years married, the time for taking stock in business happened in the winter, which, if I stayed at home, would be the means of keeping my husband entirely from me for more than a week ; and the situation being rather more solitary at that season, he proposed my accompanying him to Sheffield. I did so, and we took up our abode, by kind invitation, at the house of one of the partners, who was a Friend. We had buried two infants, who did not survive their birth, and I was looking forward again to confinement ; I therefore went very little out except to see my husband's relations, to whom I grew increasingly attached.

In the course of the visit the Sabbath intervened, and I felt a little uncomfortable in the morning, not knowing how I should get to church, but upon considering the matter, as I had often had a curiosity to sit a meeting of Friends, I thought if any of the family should invite me to go with them, I would do so, supposing I should not be much known by the Friends of Sheffield. It so happened while we were at breakfast, the Friend's wife asked me what I would do about going to my place of worship, and upon my hesitating to reply slightly said, " Wilt thou go with us ? " I replied, " I should like it, but was afraid of making the proposal lest they might think I did it to please them." The dear Friend immediately observed, " I should have thought the same in thy place." The matter being thus far adjusted, I turned to look for approbation in my husband's face, but instead of receiving the expected demonstration, I was struck, on the contrary, by seeing him look more than usually grave, but without making any remark on what had passed. However, whilst I was

preparing to do as was proposed, I saw him ride by the window, and I was told he was gone to his meeting at Woodhouse. An event so unexpected cast a momentary damp upon my mind, yet I walked with the family to the Meeting House. Just on our entering I stopped a little and betrayed some hesitation, when my Friend said, "Do not go in if thou art uncomfortable about it." I hardly knew why I had not proceeded, and desired her to go in. I followed, and took my seat next to her. The meeting was nearly collected; I saw my brother and sister, J. and E. H.,³ come in and go into the speakers' gallery; and observing my sister look at me, I thought if she should preach, I would either not hear, or go out of the meeting, though I dearly loved her. I was induced to form this resolution from the fear that she might make some reference to me, administer some reproof, or try to make me a Quaker. Profound silence soon reigned over a large assembly of people, most of whom were dressed decidedly like Friends; which appeared a pretty, or at least a novel sight; but what were they doing? Sitting in an almost motionless state without appearing to notice anything. Some, whose faces I could not see, I fancied were asleep or near it. I looked on every side, and such was the stillness and settlement, that the motion of my head seemed to make a disturbing noise. I tried to sit as quietly as I could, withdrew my eyes from observation, and my thoughts involuntarily turned on my own situation and the possibility that I might not live through my confinement, and on the lot of a helpless infant, if it survived. There appeared not to be the shadow of a doubt but that its father would bring it up in the peculiar manner of dressing and meeting in silence, as was practised by the Society of Friends; and for some time the idea was almost too painful to be borne. These considerations were, however, soon succeeded by a perfect calmness, which so much pervaded my whole mind, that I believed I could die, or bear anything that might befall me, if it were the will of God, let it be ever so sad. I felt all that I had

³ John Hoyland and Elizabeth, his wife, formerly Barlow. The former wrote *An Epitomy of the History of the World*, and *A Historical Survey of the Customs . . . of the Gypsies*. He appears to have left Friends and returned again. E. Hoyland was a Minister. They both died at Northampton.

ever conceived of perfect resignation, and a lively remembrance of the early part of my life presented itself, when the mind, in some degree untainted, sought acceptance with God. The pure desire of praying to Him as I ought, once more returned, though I had indeed been long estranged from it by the wanderings of folly, error, and insensibility. The tears flowed from my eyes and dropped upon my hands. I could have kneeled down ; but there was no occasion, the heart was already prostrate, and in this prostration the soul worshipped its Creator.

At this juncture, the Friends on every side rose, and stood still on their feet. My friend gave me her hand to help me off my seat ; and in getting up I perceived what I apprehended to be the cause, an elderly man⁴ on his knees in the gallery. After some silence, he addressed, in the language of supplication, the "Throne of Grace," on behalf of those who, at a very early period of life, had been visited with the "Dayspring from on High," but who had been separated by their "delights and delusions" from the most sure "word of prophecy," had wandered from "mountain to hill and from hill to mountain," until darkness had overtaken, so that they had been ready to call evil good and good evil, but that in infinite mercy the day might again be suffered to dawn, and "the Daystar to arise," etc., etc. This was uttered with a long pause between sentence and sentence, thereby adding to the impressive weight of the words, the solemn feeling of waiting for the words as they arose. I am aware it is utterly impossible to convey by description a sense of the living exercise of mental with vocal prayer ; but suffice it to say, it was all I had felt, all I had desired in silence, put into the most striking figures of speech, and was a seal of confirmation to me of spiritual worship, indelibly fixed on my mind ; and of the efficacy of that living ministry, which, flowing from the pure source, can alone speak to edification, beyond all forms of prayer with the remembrance of which the memory may be replete. The meeting soon after broke up.

I was engaged to dine with an intimate friend of former days, and during the visit an unusually placid

⁴ Probably Thomas Colley, of Sheffield, a writer of some note who died in 1812.

feeling dwelt with me ; in short, my mind was so much refreshed, that the visit proved particularly pleasant. In the afternoon we went together to the chapel. I experienced the service at this place to be a " dead letter." The rehearsal of long, learned prayers, and the routine of well known forms and stated observances, seemed to the present state of my mind and feelings to have a tendency to smother rather than kindle the vital spark of spiritual devotion, which can only be elicited by a touch of " live coal " from off the altar ; and when thus rightly touched, the soul can, in such seasons, breathe a pure aspiration to its Maker ; and by thus connecting itself with its Source receive that renovation and refreshment which can alone cleanse and preserve it from the impurities to which it is ever liable from its intimate connection with our frail and depraved nature.

I had no inclination to communicate to my husband, on his return from the meeting at Woodhouse, any detail of what had passed at Sheffield ; and, reflecting on what could be the cause of his leaving me in the morning, I thought I could not be surprised. It might be considered as his native Meeting, to which his parents had, and most of his relations now belonged. He possessed too sensible a mind, I believe, to resume his former seat, when no longer a member of the religious Society, having lost his privileges in it by his marriage with me ; and I had reason to be glad that he had not given me in the morning an opportunity of desiring his company.

Soon after our return home, as my husband was, one morning, preparing to go to Sheffield as usual, a person called at the door and told us that two Friends (D. Darby and R. Young)⁵ were to be at Woodhouse meeting at eleven o'clock, and requested the company of those who were not Friends, as well as the members of the Meeting. My W. H., having rather particular business, was about to mount his horse, when I told him I thought I should go to the meeting. He considered a few minutes, ordered his horse to the stable, and we set off together. My mind

⁵ Deborah Darby and Rebecca Young travelled together in the ministry. It was at a meeting held on Long Island, in 1795, at the request of these Friends, that Stephen Grellet was converted. D. possesses several letters from D. Darby, in one of which there is an interesting early reference to Stephen Grellet.

was so confirmed in this second venture, that I dared never more go to hear prayers and preaching that were made beforehand, although my anticipations were very painful as to the effect it might have in separating me from the love and familiar intercourse with my connections and friends.

I had now the consoling sympathy of my dear husband, who for some time had given up travelling on business, which had certainly been prejudicial to his faithfulness in supporting the testimonies Friends believe themselves called upon to bear to the world ; and I had the unspeakable satisfaction of seeing him unite in reading the Holy Scriptures frequently to the family collected together ; as well as carefully exempling and instructing the children, who now began to call forth attention and care beyond what are necessary in helpless infancy. From their disposition as well as capacity we now and then dared to look forward, in the hope that our endeavours might be ultimately crowned with success.

In the year 1792, I made application to Friends to be received a member of the Society, in a note nearly as follows :—

“ Feeling much unity with the principles professed by Friends, and, I trust, a degree of that love which would cement together all the followers, I am induced affectionately to lay before you, in as few words as seem possible, the desire, that has for some time rested on my mind, of having a closer union with the Society by being admitted a member.”

This was not seen by my husband, but he was told by some Friend that the application had been made, and the next time we met, he appeared very thoughtful, and I was ready to suspect the matter had been disclosed, and that it was not agreeable to him. But on questioning him on the subject, he very feelingly said, “ No, my dear, I am glad that what I have lost thou art about, I hope, to gain.” In the course of a month or two, I was introduced to the discipline of the Society, which appeared to furnish an additional claim for circumspection, and the desire of my heart was that I might never disgrace the Society, in which I now felt a strong interest, or wound the mind of any of its members. The first Monthly Meeting I sat happened

to be at Sheffield ; and I was not a little surprised to find that my dear W. H. meant to attend the previous meeting for worship. I felt a good deal for him, as it was the first he had attended at Sheffield since we had been married ; and I looked earnestly about, when assembled, but could not perceive him. In about an hour after the commencement of the meeting, every interesting feeling was awakened by the sound of his voice, and seeing him stand up near the centre of the meeting, and acknowledging " he had wandered from the principles in which he had been educated, and the justice of the dealings of Friends towards him " ; concluding with a request to be reinstated. This was the sense, as nearly as I was able to collect it, and I believe the declaration melted many into tears of sympathy. It was gratifying to me beyond all possibility of description, when, at the expiration of a few months, I saw him restored to the bosom of the Society, and himself relieved from that depression, which could not fail to show itself at times in a mind naturally strong and feeling, combined with habits and behaviour the most manly. In this instance, the nobility of his character developed itself, that no effort or concession, however mortifying, should be wanting to repair the injury sustained by the cause of truth through his unfaithfulness.

1794. I attended the Yearly Meeting of Friends held in London. The visiting my native place after an absence of seven years proved less trying to my feelings than I expected. My husband's only sister, Tabitha Middleton, who lived at Wellingborough, in Northamptonshire, was my companion. She had just lost an only son, a very promising youth, who died at school, and her spirits had scarcely recovered from the shock. To this beloved sister my heart was strongly attached ; she was a woman of extraordinary character, uniting gentleness with firmness, simplicity with wisdom, and a general superiority of talent with unaffected humility to a degree beyond what I think I ever saw in any other woman. Her affectionate and sympathising behaviour mitigated the pain of absence from my dear William and his tender charge, and I solaced the poignancy of anguish to which I might be liable, from the experimental conviction that I now had no home in the place of my nativity, amidst

my dearest relatives and friends ; none of whose faces I beheld except the two already mentioned [her friend, Emma Oxley and her brother, Charles]. On my return home I rested awhile at her peaceful abode,⁶ enlivened by the society of a most endearing partner in life, and two lovely little girls.⁷

It was now about five years since we had heard of my truant brother, Daniel, and were ready to conclude it was all over with him ; but how agreeably were we undeceived by a letter from him, informing me that, owing to a private business between himself and a brother officer, he had left his ship, and thought himself so disgraced by the act that he resolved never to interest his sisters more about him, till he had in some degree retrieved his lost character. He had enlisted into the army, had been with the Duke of York in Holland, and was present in the engagement of Valenciennes and Dunkirk, had been elevated to the rank of sergeant-major by dint of merit, without any interest whatever being interposed in his favour. In the conclusion, he expressed a wish to come and see us. The emotion of pleasure was indescribable at hearing once more that Daniel was still alive. I wrote him at Sunderland without the least inclination to upbraid him for the past.

About a fortnight after, on an evening in summer, when my husband was reading to me, I heard a startling rap at the door, and, by an unaccountable impulse, passed by the servant and opened it. It was rather beyond dusk. A military figure presented itself, wrapped in a long cloak. He hastily enquired if Mr. H. was at home. With too much perturbation to answer the question, I replied by asking what he wanted with him. " Oh, Mrs. H. will do for me," he said, in a more softened tone of voice, and, entering with a light step into the parlour, he looked alternately at us, then, bowing, greeted my husband familiarly, who rose at the salutation and expressed his want of knowledge of the person ; but by a steady look

⁶ *i.e.*, at the house of Tabitha Middleton.

⁷ Tabitha Hoyland married Benjamin Middleton. Their eldest child and only son was John, who died in 1793, æt. nine. The daughters referred to were Hannah, who died in 1835, and Maria, who became the wife of Samuel Fox, of Wellington, father of Joseph Hoyland Fox.

towards him, I caught one remembered glance of the dear orphan Daniel. The name passed my lips on the moment of recognition, and he threw his arms about my neck. The youth of fourteen was so lost in the man of twenty-four, characterised with the *toute ensemble* of the soldier, that scarcely any trace remained but the quickness and brilliancy of his eye. It was some time before I could indulge the joy of meeting, or give credence to my visual faculties.

The accounts he had to give of himself were very interesting, and obliterated every idea of reproach; renewing in the power of sympathetic feeling, that love which an intervening estrangement for ten years had only rendered dormant.

I forbear describing particulars of his adventures, on the wide-extended ocean—in the arduous march—on the “tented field”—in many close escapes, hardships, and sorrows—as I have a hope he will, sometime, speak for himself, to the edification of others. He stayed with us to the extent of his furlough, and we saw him depart from our peaceful habitation with regret on his part and with grief on ours, that he should ever more be exposed to the precariousness of his profession. He assimilated with us very agreeably, and never seemed to perceive (at least by remark) the change which had taken place in his sister, but treated me as formerly. A hope of being promoted, to him enlivened the gloom of a second separation, and banished, apparently, any inclination to quit the army. Though we felt deeply interested for him, we forebore to express anything that might tend to render him dissatisfied with his situation, without we could offer him an equivalent.

Late in the autumn, he returned to us again, having obtained a commission in a regiment destined for the West Indies. He was in great spirits, but the knowledge I had of the climate made me very apprehensive for him.

Owing to changes in business arrangements, it became necessary for the family to remove into Sheffield. B. Hoyland continues :—

Before quitting Myrtle Bank, I received a letter from my brother Daniel, giving an account of his having

sailed with Admiral C——n, in hopes of making the West Indies, but they were driven back by a dreadful hurricane, several of the vessels had gone down, and great numbers of the troops perished in them. In reflecting on the disaster, and the renewed occurrence of miraculous escape to himself, he could not support the idea of tempting Providence a third time, and acknowledged that if we could but find something for him to do, he would come to us.

Though there did not appear to be any opening for him at the time, yet I wrote to him immediately, encouraging him to believe somewhat soon would offer, and inviting him to come, if he wished to quit the army, but by no means insinuating anything like persuasion, for I dare not let entreaty supersede conviction of its being a right step. However, a few weeks brought him to us; he had given up his commission, which, being a gift, he could not sell, nor do I believe he would have done so, had he possessed the right. He endeavoured to turn his attention to some branch of business that would take little capital, and did not mind how low he stooped at the beginning.

While this was in suspense, my dear brother's mind became more and more drawn to the principles of Friends. He began to go to meetings with us, and, much more suddenly than his poor sister, had to endure not only the ridicule of his nearest friends and relatives, but the astonishment which seemed to possess them at the sight of so complete a metamorphosis as soon presented itself in him.

I think it due to him and the sincerity of his motives to say we had no hand in promoting, or rather in prompting this change than by example, scarcely ever talking on religious subjects before him, or otherwise holding up the custom of Friends as a model. The work was not suffered to be "long upon the wheel"; the effect was complete, decisive, and permanent, and is a striking proof to us that the display of divine power is equally conspicuous in some rapid changes as in the more gradual accomplishment of its purposes.

There soon appeared an opening for him to commence business at Sheffield, which he did on a limited scale. In

the system of economy he was at first obliged to adopt, the habits of a soldier were of use to him. In all his undertakings, the divine blessing has attended him, and crowned his labours with success, which furnishes a proof of the truth of the declaration, "A good man's ways are ordered of the Lord, nor shall those who fear him want any good thing."

Early in 1797, as previously intimated, the family left Woodhouse, "the scene of dearest domestic happiness, heightened by the blessing of Providential care, and the merciful extension of divine goodness," and settled in Sheffield. Subsequent pages of the diary record the illness and death of Barbara Hoyland's eldest daughter, Emma, and of her husband, of the birth of her twelfth child,⁸ and of the death of her son, Charles; then comes the following:—

About this time [c. 1812], my dear cousin, Henry Tuke, heard of a business to be disposed of at Bradford, and offered his assistance in procuring. At the very first proposition, I felt it something I could spring with, and could only regret the insufficiency of means to embark in it, and that my son, Wm. F.,⁹ would not be at liberty from his apprenticeship for several months. By my brothers, D. Wheeler and J. Hoyland, uniting with my cousin, Henry Tuke, and the dear Friend with whom my son was placed generously setting him at liberty before the expiration of his term, at a period when his service must have been most valuable, we were transplanted root and branch to Bradford, with the exception of my son, Wheeler,¹⁰ who was left at school under the care of a much-valued friend. At Bradford I soon felt myself at home, and as my son proved equal to his arduous undertaking, I found there was little for me but to feel sufficiently thankful in being thus put in the way of providing for my family.

⁸ Elizabeth, born 1805, died 1862, married George Graveson, of Bradford, *a quo* Gravesons of Hertford, Cheltenham, and Liscard.

⁹ William Frazer Hoyland, whose descendants are among us to-day, under the names of Hoyland and Longdon.

¹⁰ Wheeler Hoyland died in 1818, aged 17.

After recording the death of her son, John, after a long and painful illness, B. Hoyland concludes :--

8th mo., 1815. Bradford. Being now arrived nearly at the conclusion of this narrative, it remains only for me to remark that we have now been about three years in our present situation. Daily and hourly have I occasion to be thankful for the provision to us all, and to be fully satisfied with the allotment.

And now, if any of my own dear relatives, friends, or intimates of former days should trace these pages, I hope they will not imagine personal reflection intended by the remarks in any part of them. Although I have felt it necessary to draw lines of distinction with reference to individual characters, according to the discrimination of my mind, yet it is the thing and not the person which has been in view ; and much less have I felt any desire to proselyte to Quakerism ; but, in accordance with my present belief, think I may safely assert that did there not exist a religious Society under this denomination, so worshipping and maintaining an appearance so peculiar, I dare not be otherwise than as I am in these respects. Experimental feeling of the principle can alone lead us to a reconciliation of the practice. If, however, the simple relation of some striking changes as to myself, with the attendant impressions, should have a tendency to turn the attention of any of my beloved connections to that inward Teacher, which is " Truth and no lie," " the inspeaking Word," which would direct what to do, and what to leave undone, it would doubtless, if followed, be discovered to be a light, a counsellor, and would clearly prove that " what is to be known of God is manifest in Man."¹¹

¹¹ Whilst much occupied with her many home duties, B. Hoyland was also able to engage in public work as a Gospel Minister in various parts of the country. She died in 1829. There is a short account of her life, drawn principally from her *Memoirs*, in *The Annual Monitor* for 1831. A *Testimony* to her service was issued in 1829, and printed in Bradford the following year.

"Esquire Marsh."

If there is one man, not of our Society, whose character and memory deserve to be held by us in affectionate and grateful remembrance more than another, it is the "Esquire Marsh," of George Fox's *Journal*.

For several generations at least, the identity of the Esquire was unknown amongst us. Several historians of the various Marsh families have, however, endeavoured to solve the mystery of the impenetrable Esquire, but it remained with the present writer, when engaged in compiling a family history¹ principally relating to the Quaker branches of the Kent family of Marsh, to solve the mystery, and certainly nothing else in connection with this undertaking afforded him such sincere pleasure.

Richard March, Esquire, as is the correct orthography, was born about 1589. His father was, perhaps, Francis March, who was living in 1632, to whom was demised, that year, certain sequestered lands of the Earl of Cleveland in trust for John March, the Esquire's brother, who died in 1641.

Esquire March held the position of Gentleman Usher to both Charles I. and Charles II., *i.e.*, he was one of the court officials, whose duty it was to usher or introduce visitors into the royal presence. He also held the office of "Dailywaiter," perhaps, however, an identical one. Fox says he was also "one of the Bedchamber to the King," *i.e.*, "Groom of the Bedchamber." Besides these posts, he held, in both reigns, the office of "Keeper-General of His Majesty's Stores in the Tower of London" and elsewhere, otherwise "Master of the Ordnance in the Tower." He was, moreover, a Justice of the Peace for co. Middlesex.

We first hear of the Esquire on the occasion of an important event of his life, when, in 1621, a licence was issued by the Bishop of London for Richard Marche, of Stepney, co. Middlesex, bachelor, to marry Sarah Adee, of

¹ *History of the Ancient Family of Marsh, . . . c. 1326-1903, and in Particular that Branch of the Family settled at Folkestone, with an Account of Descendants . . . 1520-1903. Compiled from original and other Sources. 1903.*

"Garden of Eden"

It is a story of love and life, of hope and despair, of the human condition in all its complexity. The author has woven a tapestry of emotions and experiences that will resonate with readers of all ages and backgrounds.

The story begins with a young man, John, who is struggling with his own identity and the expectations of others. He is a sensitive soul, one who feels the pain of the world deeply. As he grows, he discovers the beauty of nature and the power of love. He finds a woman, Mary, who is just as lost as he is, and together they embark on a journey of self-discovery.

The author's writing is both lyrical and powerful, capturing the essence of the human experience. The story is a testament to the resilience of the human spirit and the capacity for love and growth. It is a story that reminds us of our place in the world and the importance of our choices.

The story is a beautiful exploration of the human condition, of the joys and sorrows of life. It is a story that speaks to the heart and soul, one that will stay with readers long after they have turned the last page. The author has created a world that is both familiar and new, one that invites us to see the world through a different lens.

The story is a masterpiece of modern literature, one that is both accessible and profound. It is a story that reminds us of the power of love and the importance of our choices. It is a story that is both timeless and contemporary, one that speaks to the human condition in all its complexity.

The story is a beautiful exploration of the human condition, of the joys and sorrows of life. It is a story that speaks to the heart and soul, one that will stay with readers long after they have turned the last page. The author has created a world that is both familiar and new, one that invites us to see the world through a different lens.

Hadleigh (now called Monken Hadley), widow of Thomas Adee, late of Stepney aforesaid, gent.

As early as 1637, March held the office of storekeeper at the Tower, and in 1643 was dismissed from his post by the Parliament for his loyalty to the King.

In 1645, apparently, he accompanied his royal master at the battle of Naseby, and remained with the King as his page in the Isle of Wight, and probably until the fateful year of 1649.

In 1647, "Richard Marche, Esq., his Majesty's servant," was sworn to attend Prince Charles (later, Charles II.), in the same capacity as with his father, and with the usual allowance.

In 1652, information was given to the Parliament, that a chest of plate, weighing 429 $\frac{3}{4}$ ozs., belonging to Lord Byron, D.C.L., of Newstead Abbey, whose estate was to be sold, and who was exempted from the act of pardon, was in possession of one Solomon Smith, of St. Katherine's, near the Tower, or of Richard Marche and his wife, Sarah, or others by their delivery. The said plate being seized, Richard Marche, then of Limehouse, begged the restoration of several parcels of this plate, given to his wife, Sarah, by Sir John Byron (later, Lord Byron), in 1642 for £75, and which was to be kept unless redeemed, but nothing was paid. Eventually March purchased the said plate at 4s. 10d. per ounce, which realised £103 17s. 2d.

In 1659/60, Pepys, the diarist, says, "I went to White Hall, and did stay at Marsh's with Simons, Luellin, and all the rest of the Clerks of the Council, who, I hear, are all turned out," etc. Again, "To White Hall, where I met Will. Simons and Mr. Mabbot at Marsh's, who told me how the House at this day voted that the gates of the City should be set up at the cost of the State."

On the restoration in 1660, we find "Richard Marche was sworn Gentleman Usher and Dailywaiter by my Lord of Dorset, and desires to be so continued, which was agreed to."

The same year, the Esquire, as keeper of H.M. Stores, and Edward Sherburne, clerk of H.M. Ordnance, petitioned for restoration to their places granted them by patent for life by the late King, from which they had been excluded seventeen years, being, without cause, dis-

possessed of them and their dwellings in the Tower. After some considerable difficulty and delay, March was reinstated.

The same year, the Esquire is mentioned as issuing certificates relating to the office of gamekeeper in Waltham Forest, and to that of Dr. Edward Warner, as physician in ordinary to the King.

In 1660 also, we have the first reference to "Esquire Marsh" in Fox's *Journal*. George Fox had been apprehended at Swarthmore, imprisoned in Lancaster jail, and *habeas corpus* had been sent down, and he was liberated on parole. Fox says,²

Then travelling on, visiting Friends' meetings, in about three weeks of my coming out of prison, I reached London, Richard Hubberthorn and Robert Widders being with me. When we came to Charing Cross, multitudes of people were gathered together to see the burning of the bowels of some of the old King's judges, who had been hung, drawn, and quartered.

This was in October :

We went next morning to Judge Mallet's chamber, who was putting on his red gown, to go sit upon some more of the King's judges. He was very peevish and froward, and said I might come another time. We went again to his chamber when Judge Foster was with him, who was called the Lord Chief Justice of England. With me was one called Esquire Marsh, who was one of the bedchamber to the King. When we had delivered to the Judges the charge that was against me, and they had read to those words, "that I and my friends were embroiling the nation in blood," etc., they struck their hands on the table. Whereupon I told them, "I was the man whom that charge was against, but I was as innocent of any such thing as a newborn child, and had brought it up myself; and some of my friends came up with me without any guard."

After some debate, and Fox promising to "appear to-morrow about ten o'clock at the King's Bench bar in Westminster Hall," he was dismissed, Judge Foster saying, "If he says yes, and promises it, you may take his word."

Next day I appeared at the King's Bench bar at the hour appointed, Robert Widders, Richard Hubberthorn, and Esquire Marsh going with me. I was brought into the middle of the court; and as soon as I came in, was moved to look round, and turning to the people, said, "Peace be among you," and the power of the Lord sprang over the court. The charge against me was read openly. The people were moderate, and the judges cool and loving; and the Lord's mercy was to them.

² *Journal*, edition 1901, vol. i., pp. 485-492.

Fox pleaded his innocent cause so admirably that in spite of Judge Twisden "beginning to speak some angry words," Judges Foster and Mallet, to whom Fox appealed, said, "They did not accuse me, for they had nothing against me."

Then stood up Esquire Marsh, who was of the King's bedchamber, and told the judges, "It was the King's pleasure that I should be set at liberty, seeing no accuser came up against me." They asked me, "Whether I would put it to the King and council?" I said, "Yes, with a good will." Thereupon they sent the sheriff's return, which he made to the writ of *habeas corpus*. . . . On perusal of this, and consideration of the whole matter, the King, being satisfied of my innocence, commanded his secretary to send an order to Judge Mallet for my release, which he did. . . . Thus, after being a prisoner more than twenty weeks, I was freely set at liberty by the King's command, the Lord's power, having wonderfully wrought for the clearing of my innocence.

Shortly after this, Fox was again in difficulty, owing to the insurrection of the Fifth Monarchy Men, and the City was in an uproar and unsafe.

I stayed at Pall Mall, intending to be at the meeting there; but on the Seventh-day night, a company of troopers came and knocked at the door. The servant letting them in, they rushed into the house, and laid hold of me; and there being amongst them one that had served under the Parliament, he put his hand to my pocket, and asked, "Whether I had any pistols?" I told him he knew I did not carry pistols, why therefore ask such a question of me, whom he knew to be a peaceable man?

Others of the soldiers ran into the chambers, and there found in bed Esquire Marsh, who, though he was one of the King's bedchamber, out of his love to me came and lodged where I did. When they came down again, they said, "Why should we take this man away with us? We will let him alone." "O," said the Parliament soldier, "he is one of the heads, and a chief ringleader." Upon this the soldiers were taking me away, but Esquire Marsh, hearing of it, sent for him that commanded the party, and desired him to let me alone, for he would see me forthcoming in the morning.

In the morning before they could fetch me, and before the meeting was gathered, there came a company of foot soldiers to the house and one of them, drawing his sword, held it over my head.

Fox was then taken to Whitehall, and on being asked what he was, replied, "A preacher of righteousness." "After I had been kept there two or three hours, Esquire Marsh spoke to Lord Gerrard, and he came and bid them set me at liberty."

These side-lights to the Esquire's character are extremely interesting, but one wonders where he first made Fox's acquaintance ; possibly he had heard of him favourably at Court.

In 1661, the Esquire petitioned the King from Whitehall relating to the sequestration of his estates, for which he had to compound during the late troubles.

We must pass over other mention of March, and come again to Fox's *Journal*.

In 1665-66, George Fox suffered his cruel incarceration in Scarborough Castle, where his virtuous character eventually commanded the kindness and respect of the officers and soldiers, who would say, " He is as stiff as a tree, and as pure as a bell ; for we could never bow him." And the Roman Catholic governor, Sir Jordan Crosland, said that " whatever good he could do for me and my friends he would do it, and never do them any hurt ;" and Fox adds, " He continued loving to his dying day."

Fox had previously related that :

Afterwards, the governor growing kinder, I spoke to him when he was going to London to the Parliament, and desired him to speak to Esquire Marsh, Sir Francis Cobb (so called) and some others ; and let them know how long I had lain in prison, and for what ; and he did so. When he came down again, he told me that Esquire Marsh said he would go a hundred miles barefoot for my liberty, he knew me so well ; and several others, he said, spoke well of me. From which time the governor was very loving to me.³

Fox writes : ⁴

After I had lain prisoner above a year in Scarbro' Castle, I sent a letter to the King, in which I gave him " an account of my imprisonment, and the bad usage [as to accommodation, etc.] I had received in prison ; and also that I was informed, no man could deliver me but he."

After this, John Whitehead being at London, and being acquainted with Esquire Marsh, went to visit him, and spoke to him about me ; and he undertook, if John Whitehead would get the state of my case drawn up, to deliver it to the master of requests, Sir John Birkenhead, and endeavour to get a release for me. So John Whitehead and Ellis Hookes drew up an account of my imprisonment and sufferings, and carried it to Marsh ; and he went with it to the master of requests, who procured an order from the King for my release.

³ *Journal*, vol. ii., pp. 66, 67.

⁴ *Journal*, vol. ii., pp. 69, 70.

So Whitehead went to Scarbro' with it, and Sir Jordan Crosland discharged Fox freely, giving him a written passport,⁵ dated 1st September, 1666.

In 1668, Fox adds :⁶

While I was in London, I went one day to visit Esquire Marsh, who had showed much kindness both to me and to Friends ; I happened to go when he was at dinner. He no sooner heard my name, than he sent for me up, and would have had me sit down with him to dinner, but I had not freedom to do so. Several great persons were at dinner with him, and he said to one of them who was a great Papist, " Here is a Quaker whom you have not seen before."

Here follows a disputation between the Papist and Fox, in which George Fox came out best :

" O," said Esquire Marsh to the Papist, " you do not know this man, if he would but come to church now and then, he would be a brave man."

After some other discourse, I went aside with Justice Marsh into another room, to speak with him concerning Friends ; for he was a Justice of Peace for Middlesex, and being a courtier, the other Justices put much of the management of affairs upon him. He told me " he was in a strait how to act between us and some other Dissenters. For," said he, " you cannot swear, and the Independents, Baptists, and Fifth-monarchy people say also they cannot swear ; therefore" said he, " how shall I know how to distinguish betwixt you and them, seeing they and you all say it is for conscience' sake that you cannot swear ? " I answered, " I will show thee how to distinguish. They, or most of them, thou speakest of, can and do swear in some cases, but we cannot swear in any case."

Fox proceeds to explain, and states the case of a Friend who prosecuted a thief, but the former had the oath of allegiance tendered him, and because he refused it, the Quaker was imprisoned and the thief liberated. " Justice Marsh said, ' That judge was a wicked man.' ' But,' said I, ' if we could swear in any case, we would take the oath of allegiance to the King, who is to preserve the laws that are to support every man in his estate. . . So that thou mayest easily distinguish and put a difference between us and those people.' "

Fox concludes :

Justice Marsh was afterwards very serviceable to Friends in this and other cases ; for he kept several, both Friends and others, from

⁵ This document is now in D. (Spence MSS. ii. 303.)

⁶ *Journal*, vol. ii., pp. 100-104.

being præmunired. When Friends were brought before him in time of persecution, he set many of them at liberty; and when he could not avoid sending to prison, he sent some for a few hours, or for a night.

At length he went to the king, and told him, "he had sent some of us to prison contrary to his conscience, and he could not do so any more." Wherefore he removed his family from Limehouse, where he lived, and took lodgings near St. James's Park. He told the king that "if he would be pleased to give liberty of conscience, that would quiet and settle all; for then none could have any pretence to be uneasy." And, indeed, he was a very serviceable man to truth and Friends in his day.

This is the last we hear of the Esquire in the *Journal*. We now proceed to speak of his family.

By Sarah Adeë, his wife, Esquire March had, at least, two children, George and Joyce, of whom the latter was presumably the elder. She married John Fowke, Esq., of an ancient family, who acquired, through his wife, considerable estates at Stepney. He apparently owned the "capital messuage" of Clayberry, Barking, near Woodford Bridge, and by will, dated 1686, he left his estate in Tower street and Water Lane, in the parish of St. Dunstons-in-the-East, London (part of the Esquire's estate), to the Governors of Christ's Hospital, London, upon trust for the maintenance and education of eight poor boys in the said Hospital. He was also a benefactor to Bethlehem Hospital.

By his wife, Joyce March, John Fowke was the lineal ancestor of the present Sir Frederic F. C. Fowke, Bart., of Lowesby, co. Leicester, and of the Singletons of Mell, co. Louth, and Hazeley Heath, Hants.

It is an interesting fact that we have amongst us visible connecting links with the worthy Esquire.

Under date 1669, we find J. Williamson writing to the Dean of Christ Church, Oxford, that

Richard Marche, an ancient and faithful servant to his Majesty, has applied for a letter of recommendation in favour of his grandchild, a young scholar at Westminster, to be chosen away to Oxford the next election, he being of years and proficiency sufficient to render him deserving of that encouragement.

Later this year, the King himself writes to the Warden and Fellows of New College, Oxford, that

Our old servant, Richard Marsh, has sued to us to recommend his grandchild, John Fowkes, now Winchester scholar, for a fellowship in

your college ; we grant him our letters, on account of Marsh's services to our late father and ourselves, and of the learning and laudable endowments of the grandchild, and beg that he may be chosen at the next election.

Of George March, the Esquire's son, we have, unhappily, nothing good to relate. We first hear of him in 1638, when he is mentioned in the Council register, where is a pass for George Marche, aged 12 years [born circa 1626], son of Richard March, of the Tower, London, to travel into foreign parts for three years, with a proviso *not to go to Rome*. Alas ! one fears this foreign travel was the ruin of his character.

In 1660, " young Mr. Marche says you [Charles II.] promised him to be squire of the body when you were in Scotland ; these are places of great trust." The word " respited " is annexed. The next year, George March is named as adjutant in the King's Guards, under Charles, Lord Gerrard, Captain, and previously named by Fox.

In 1664/5, George March petitioned the King for the reversion of Dungeness Lighthouse, etc., and in 1668, we learn that Richard Marche, complains that hisson, George, in pretence of a debt of £300, has got all his deeds and settlements, and made them over to Edward Yonger.

This complaint was addressed to the Lord Keeper, who was instructed to reconcile the parties, if possible, they being so nearly related and both his Majesty's servants.

George March, unlike his father, was a persecutor of Friends, and this phase of his character, added to his other misdeeds must have vexed the righteous soul of his virtuous sire. He is named in Besse's *Sufferings of the Quakers*,⁷ together with another Justice, William Ryder, as coming to a Quakers' meeting at Mile End Green, 17th July, 1664, with constables and soldiers, and placing a guard at the gate. Upon that eminent preacher, Alexander Parker, speaking, and commencing, " In the name of the Lord," one of these Justices (so called), profanely cried out, " In the name of the Devil pluck that fellow down." They then took down the names of all present, being thirty-two, and committed them to the filthy prison of Newgate, for three months.

At Hicks's Hall, 10th October, 1664,⁸ George March was one of ten Justices (!) (including that notorious persecutor, Sir John Robinson, Knt., Lieutenant of the Tower), who committed seven Friends for transportation to Barbadoes for attending meetings. One of these Friends, Hannah Trigg, a poor girl of only fifteen, died from the effects of the pestilential air of Newgate, and was buried in the felons' burial place there, to the intense grief of her afflicted parents.

We now come to note the decease of the excellent Esquire, as recorded in Richard Smyth's *Obituary*, as follows: "1671/2, March 18th. Old Mr. Marsh, store-keeper of ye Tower, died, aged 83 years, buried ye 22."

Unfortunately he does not tell us where, but probably at the church of St. Dunstan's-in-the-East, Tower Street, where Strype records was buried in 1697, aged 62, Francis March, born at Limehouse, who went to Cyprus when aged 16, and became a Merchant; he, doubtless, was of the Esquire's family, presumably a nephew.

Richard Marche, of the Tower of London, Esquire, made his will, 29th April, 1671; proved at London⁹ by the oath of testator's daughter, Joyce Fowke, the 1st April, 1672. He directs his body to be decently buried "where my loving wife lyes buried."

Imprimis, I appoint all former settlements of my inheritance to stand according to the purport and true meaning of them, and doe charge and command my sonne, George Marche, Esq., upon my blessing, to performe and make good what he is engaged and bound unto, either in Law or Equity, more especially that he confirme the award lately made between us by the Lord Bishops of London and Rochester, and confirmed by a decree of the High Court of Chancery. And as for all my debts, goods, etc., and the summes due to me from the King's most excellent Majesty (whom God preserve), in respect of my places and offices as Gentleman Usher to his Majesty or Keeper Generall of his Majesty's Stores in the Tower of London or elsewhere, I give and bequeath to my daughter, Joyce Fowke, widd[ow] (excepting my great cabinet which standeth in my chamber at Whitehall, for that I give to my grand-daughter Dorothy Wrothe). And I make my daughter, Joyce Fowke, widd[ow], sole executrix.—Signed, Ri: March.

It is somewhat singular that a catalogue of old deeds, issued a few years since by James Coleman, of Tottenham,

⁸ *Ibid.* i., pp. 399. 400.

⁹ P.C.C. 50 Eure.

included a contemporary copy of this interesting probate. Moreover, the present writer purchased in London at the time he was engaged in his *History of the Families of Marsh*, an original State Paper, dated 1640, signed by the veritable Esquire, as in his will, "Ri: Marsh." This is now safely preserved at Devonshire House.

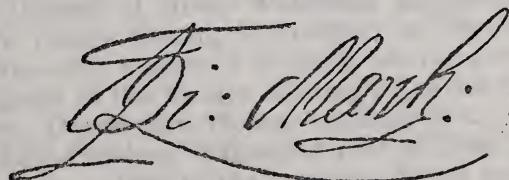
Such are the principal biographical details we have been able to glean relative to this most worthy man.

When we consider the intolerance and persecuting spirit of the seventeenth century, which was by no means confined to the ungodly, the humane and Christian character of the venerable "Esquire Marsh" can only be compared to "an oasis in the desert," and "a light shining in a dark place." It was, in fact, far more in keeping with the best traditions of the nineteenth than with those of the seventeenth century.

The Esquire was indeed a Daniel in his age, and, whilst living in a shamelessly licentious and dissolute Court, which his righteous soul must daily have loathed, he did his duty in his day and generation, fearing God; and he was deservedly honoured, not only by all virtuous men, and by the "martyred King," but even by Charles II., who, bad as he was, appreciated his sterling character and his faithful and devoted loyalty and service.

J. J. GREEN.

N.B.—The principal sources of information for this paper, in addition to those previously alluded to, are the State Papers, Domestic Series.



FACSIMILE OF SIGNATURE.

Friends in Current Literature.

The activity of our American fellow-workers in the field of family-history is marvellous. Truman Coates, M.D., of Oxford, Pa., has just completed *A Genealogy of Moses and Susanna Coates, who settled in Pennsylvania in 1717, and their Descendants*, with brief introductory Notes of Families of the same name (Philadelphia: Winston, large 8vo, pp. 319). Moses and Susanna (Weldon) Coates were married at the Friends' Meeting House at Cashel, Ireland, in 1715. Their descendants are traced through eight generations. In addition to the genealogical portions, the book contains an account of the journey of Isaac Coates, of Caln, to "the Indian Country," in 1799; extracts from the journal of the travels of Sarah (Coates) Pennypacker in 1836 (pp. 187-231); and poems by Elmer Ruan Coates, who died in 1889. The book is a result of the reunion of the Coates family at Oxford Park in 1900. It is illustrated by twenty-five portraits, and seventeen views of residences, etc., including Meeting Houses at Carlew (Ireland), Radnor, East Caln, and Fallowfield, and Pikeland Burial Ground. It is to be regretted that a book of this valuable character should contain some rather noticeable typographical errors.

An excellent article on "Quakerism for Young Friends," by L. Hollingsworth Wood, of New York, appears in *The Interchange* for June, 1906 (Baltimore, Md.: John R. Carey).

The General Meeting of Friends held at Fritchley, Derbyshire, has issued *An Address on the Importance of Meetings for Worship*.

The address of Anne Wakefield Richardson, B.A., at the late Yearly Meeting in London, on *The Importance of Education to the Society of Friends*, has been reproduced at the request of the Yearly Meeting's Central Education Committee, Devonshire House, London, E.C.

Headley Brothers' *Classified List of New Books* for June contains notices of the following books by Friends: Sir Edward Fry, *The Rights of Neutrals as illustrated by Recent Events*, 8vo; Dr. George Newman, *Infant Mortality: A Social Problem*, 8vo, pp. 364.

Essays and Verses is the title of a little volume by Millicent Wedmore, daughter of Frederick Wedmore, and a descendant of Friends (London: Masters, 8vo, pp. 63). One piece, entitled "George Fox in Cartmel," gives a short history of G. F.'s visits to Newton, Cartmel, and other places in North Lancashire.

The executive committee of the Friends' Africa Industrial Mission has issued a booklet on the work of the Mission during 1905 (to be obtained, gratis, from Peter W. Raidabaugh, Plainfield, Ind.). The F.A.I.M. "Devonshire House," in the Kavirondo country, differs very considerably from the Devonshire House in which this note was written !

The African Record, a quarterly paper, made its appearance in Fifth Month last, as the organ of Friends' Africa Industrial Mission (Plainfield, Ind.: Publishing Association of Friends, 4to, pp. 8).

H. S. Cowper, F.S.A., has had his article on "The Kirkbys of Kirkby-in-Furness in the Seventeenth Century" reprinted from the Cumberland and Westmorland Antiquarian and Archæological Society *Transactions*, vol. vi. Of special interest to Friends is the notice of Richard Kirkby, the "Colonel Kirby" of George Fox's *Journal*. The writer says, "Colonel Kirkby died at the early age of fifty-six [1681], after a turbulent and feverish life—the life of a man at once ambitious, unfeeling, and mean. I suspect he was actually married four times in about eighteen years—1648 to 1666." G. F.'s statement that he "never prospered after" seems to be correct. In my indexes to "The Journal of George Fox" and to "The Fells of Swarthmoor Hall," I have entered all references under "Kirby, William"; these should be separated under "Kirby, Colonel" and "Kirby, William." The latter is said by H. S. Cowper to have been the Colonel's brother, of Ashlack. Among the Kirkby portraits reproduced in the pamphlet is one which the author attributes to Col. Richard Kirkby, and describes his expression as "arrogant," "supercilious" and "unpleasant." Work of this kind relative to persons appearing in Quaker history is most valuable, and students of the early days will greatly appreciate it.

For the Fellowship, Part II., containing another collection of verses by Henry Bryan Binns, has appeared (London: Daniel, 4to, pp. 20).

In *The Anglo-German Courier*, for March 23rd, we read, "Our movement may be said to have begun in June, 1905, through the influence of a pamphlet of the Society of Friends. At that time, however, we scarcely could have imagined the development it would take. At the fourteenth International Peace Congress at Lucerne we met many of our friends, who invited us to confer with them. Deliberations about the question at issue took place at a large tea-party kindly given to us by our English friends in the spacious apartments of the Hotel National, which was also attended by the numerous Germans at that time in Lucerne. This was the cradle of the Anglo-German Friendship Committee." The *Courier* is the organ of the Anglo-German Friendship Committee, 28, Victoria Street, London, S.W., of which our Friend, Francis Wm. Fox, is an Hon. Secretary. The pamphlet above-mentioned was issued in German and English by the Meeting for Sufferings on behalf of the Yearly Meeting, addressed "To the Lovers of Peace in Germany."

Among Friends is the name of "a monthly record of work in connection with the Society of Friends in Bournville, Northfield, Selly Oak, Stirchley, etc., etc." (Birmingham, 28, John Bright Street).

The Friend (Phila.), of Sixth Month 30th, gives a valuable list of forty "Travelling Friends in America" from 1665 to 1839, abstracted by Albert J. Edmunds from the fourteen volumes of "Friends' Library," edited by William and Thomas Evans.

The Women's Yearly Meeting of London has had printed and distributed a paper read before it this year, on *The Cultivation of the Spiritual Faculties*, by Margaret Irwin, of Manchester.

A volume of *Tales in Prose and Verse, and Dramas*, written by the late Thomas Edward Heath, of Cardiff, has recently been prepared by the author's son, of the same name (London: King, Sell, and Olding, large 8vo, pp. 259). T. E. Heath was a Friend by birth and descent, but resigned his membership in 1852. The contents

partake largely of the sensational, and even the "Extracts from the Diary of a Friend" portray a Diary widely different from the usual run of such writings.

Charles H. Stalker describes his missionary journeys in many lands in his book, *Twice Around the World with the Holy Ghost, or the Impressions and Convictions of the Mission Field* (Author, 363 Buttles Avenue, Columbus, O., 8vo, pp. 237). The book is written in a very interesting manner, and is well illustrated. Seth C. Rees supplies an Introduction.

Francis H. Balkwill, a Friend of South Devon, has an article in *The Nineteenth Century and After*, for August, entitled "The Sacred Fire of Israel."

The London "Friend" has got into *Punch* (August 15th), in connection with the statement respecting old London Bridge in the issue for 27th July (page 501), upon which *Punch* remarks, "We do hope Peter was paid piece work!"

Caroline Emelia Stephen, of The Porch, Cambridge, has written the life of her father, under the title, *The Right Honourable Sir James Stephen, K.C.B., LL.D., Permanent Under-Secretary for the Colonies*, etc. Although printed for private circulation, copies can be obtained from the well-known firm of John Bellows, Gloucester. The volume contains 298 pages. On p. 81, Sir James is described by one of his friends as "a transcendental Quaker with a tendency to Popery." He shared with Friends an intense horror of war, and was active in opposition to slavery. C. E. Stephen, who is a Friend by conviction, not birthright, is the author of "Quaker Strongholds," a book which has had a wide circulation.

Albert J. Edmunds has followed his large work by a pamphlet, *Buddhist Texts Quoted as Scripture by the Gospel of John, a Discovery in the Lower Criticism*. (John vii. 38 : xii. 34.) (Author, 241, West Duval Street, Philadelphia, Pa., large 8vo, pp. 41.)

Charlotte Fell Smith's *James Parnell* (London: Headley, small 8vo, pp. 111) is a very readable little volume, the result of considerable original research. It was prepared for the commemoration at Colchester, on the 21st of Sixth Month last, of the 250th anniversary of the death of James Parnell (see "The Friend" (London),

1906, p. 445). I hope that in another edition several errors may be corrected, which have "escaped the presse," e.g., Fenny Drayton was the place of the memorable meeting between Fox and the priests,¹ and not Athersstone, and this latter town is in Warwickshire, not Leicestershire (p. 32); James Blackley is probably the Friend referred to on p. 40 (see *F.P.T.*, pp. 13-15); Kings Ripton (p. 88). The first general Affirmation Bill was not "fifty years after the first rise of Quakerism," but in 1869, (p. 92). J. J. Green informs me that the conversion of his ancestor, Samuel Cater, was previous to the disputation, which was at Littleport and not at Wickenbrook (pp. 44, 104). Parnell was nearly twenty when he died, and not "ætat 18," as stated on the title page. The illustrations add much to the value of the book, and the facsimile of the entry of James's birth in the East Retford parish register is very interesting.

The Hibbert Journal (London), for July, contains an article by Caroline E. Stephen, the substance of an address given to the Sunday Society, at Newnham College, Cambridge, on "Signs and Wonders in Divine Guidance," in which there is reference to "the accumulated experience of the Society of Friends with regard to personal intimations of divine 'requirements.'"

John William Graham contributes to the portion of the same *Journal* devoted to "Discussions" some paragraphs dealing with Father Butler's attack on Sabatier's "Religions of Authority," in which he (J.W.G.) refers to the Society of Friends. Among "Reviews" is a critical survey of A. J. Edmunds's "Buddhist and Christian Gospels." It is the first time that the principles of Friends have been advocated in this, which is now a theological review of first rank, although one or two previous articles written by Friends have appeared.

¹ At first sight it looks as though this dispute took place at Athersstone, but when the passage in *The Journal of George Fox* is read more carefully this does not appear so. The Editor of the Bi-centenary edition of *The Journal* (the late Daniel Pickard, of Leeds) has unfortunately put Athersstone in small capitals (i. 201), and I have fallen into the same error in my index to this edition. These disputes are referred to in Richard Farnsworth's *Spiritual Man*, where it is quite evident that both the earlier and later disputes took place at Drayton. The names of several of the priests are given in this tract. The *Short Journal* of George Fox confirms this.

A Retrospect of Colonial Times in Burlington County is the title of an address delivered before the Young Friends' Association at Moorestown, N.J., by Dr. A. M. Stackhouse, of which 150 copies have been printed. It deals in a familiar manner (possibly rather too familiar for print) with the early history of the district, and gives interesting glimpses of matters relating to the visits of itinerant Ministers, to education, intoxicants, etc. I heartily agree with the following sentences, relative to travelling Ministers :—

They had unusual opportunities to become acquainted with the people, as they met them at their meetings and their homes, and were entertained at their firesides with a homely hospitality that our social life knows nothing of. They might have told us so much we would now be glad to know.

A Quaker Lover, or Scenes from Quaker Life in Cumberland Sixty Years Ago is the latest work of fiction introducing Friends (London: Partridge, 8vo, pp. 318). The author, Joseph Adair, lives at Gill Foot, Egremont, in the county of which he writes. He was educated at Wigton School, but has never been in actual membership with Friends. As the sub-title indicates, the book deals with "the middle-ages of Quakerism" in a district somewhat out of the thoroughfares of life. The chief incident of the narrative is unconnected with Friends, but Friendly scenes abound; we are introduced with pleasure to events of Quarterly Meeting day; we listen to sermons by Ministers from far and near; we overhear discussions on answering the Queries, as to sports and other doubtful doings. Some of the remarks made strike one as too frivolous for Overseers and other well-concerned Friends to make, as, for instance, when engagements and marriages are the subject of conversation, and if the book could have included a typical Quaker wedding, instead of just stopping short of one, it would have increased its value. The reader will be glad that Richard Bowman was no Friend, but it is to be feared there are of his kind within the fold.

Books for review, and any information suitable for future articles, will be welcomed.

NORMAN PENNEY.

Index.

Abbatt, Dilworth, 3, 4.
 Abbott family, 12, 13, 64.
 Abell family, 65.
 Abington, 5.
 Abraham, Daniel, 5-7.
 Abraham, Elizabeth, 5.
 Abraham, Ellen, 6.
 Abraham, Emma C., 7n.
 Abraham, John, 5-7, 92.
 Abraham, Mary, *alt.* Canon, and Gray, 5-7, 92.
 Abraham [Rachel], *form.*
 Owen and Wood, 5-7.
 Abraham, Rachel, 5-7.
 Academy, *The*, 46.
 Account of Slavery, 106n.
 Ackroyd family, 77.
 Ackworth, 120.
 Ackworth School, 71, 77, 84n.
 Adair, J., *Quaker Lover*, 162.
 Adams family, 83.
 Adams, Thomas, 86.
 Adee, Sarah, *alt.* Marsh, 147, 153.
 Adee, Thomas, 148.
 Adult Schools, 36-39, 76-78, 91, 125.
 Afflictions of Afflicted, 46.
 Africa, 73, 158.
 Agbrigg, 20.
 Alaska, 120.
 Aldam family, 20.
 Aldam, Thomas, 20, 37.
 Aldam, William, 20.
 Aleonbury cum Weston, 112.
 Alexander family, 11, 13, 131n.
 Alexander, Samuel, 56, 117.
 Allartown, 83.
 Allen family, 11, 64, 69.
 Allen, Elwood D., 114.
 Allen, William, 91.
 Allen, William, 91.
 Allstock, 29.
 American Friend, 78.
 Americans, *The*, 60.
 Amery, John, 30.
 Among Friends, 159.
 Amwell, 78.
 Anabaptists, 121.
 Anacocas, 31n.
 Anderson, John, works, 80.
 Anderton, John, 28.
 Anesaki, M., 120.
 Ange, Thomas, 43.
 Anglo-German Courier, 159.
 Ann Arbor, 122n.
 Anne, Queen, 43, 107.
 Annual Monitor, 37, 135n, 16n.
 Antigua, 133.
 Antrim, 63, 67.
 Ap John, John, 1.
 Ardmagh, 68.
 Armistead, J. J., *Piloted*, 120.
 Armistead, Wilson, 120.
 Armistead, W., works, 2, 37n.

Armstrong family, 83.
 Armstrong, William, 108.
 Armstrong, W. C., *Lundy Family*, 83.
 Arnold, Matthew, 36.
 Asbury Park, 118, 119.
 Asgol, Dr., 46.
 Ashbrook, 15.
 Ashbrooke, Ellen, 28.
 Ashbrooke, Richard, 29.
 Ashby, William, 111.
 Ashford, 78n, 124.
 Ashford, 82.
 Ashlack, 158.
 Ashton Chapel, 28.
 Ashton-on-Mersey, 28.
 Ashton, Widow, 29.
 Assyria, 107.
 Aston Grange, 28.
 Atherstone, 161, n. 1.
 Athlone, 63.
 Atkinson, Sir George, 68.
 Atlantic, 18, n, 71, 105.
 atonement, 38.
 Audland, John, 57.
 Australasia, 78.
 Australian Friend, 78.
 author wanted, 8.
 Axminster, 83.
 Aylesbury, 34, 110, 111.
 Ayrey, Thomas, 57.
 Backhouse, James, 21.
 Baily, Joshua L., 116, 124.
 Bainbridge, 36.
 Baker family, 11, 12, 69.
 Baker, G., *Unhistoric Acts*, 36.
 Baker, Richard, 111.
 Balby, 20.
 Balkwill family, 84n-86.
 Balkwill, F. H., *Fire of Israel*, 160.
 Ballyduff, 15.
 Ballywill, 65.
 Baltimore, 118.
 banishment, 155.
 Banks family, 11, 13.
 Bannbridge, 61.
 baptism, 28, 29.
 Baptists, 78, 152.
 Barbados, 21n, 105, 126, 155.
 Barbary, 106, n.
 Barber, James H., 78.
 Barclay family, 12.
 Barclay, A. R., *Letters*, 89.
 Barclay, David, 93.
 Barclay, John, 89.
 Barclay, John, 93, 95, n.
 Barclay, Robert, 93, 95n, 116, 121.
 Barclay, R., *Apology*, 37.
 Baccroft family, 11, 12, 16, 62, 130.
 Barker, Anne, 29.
 Barker, Matthew, 29.
 Barking, 44, 112n, 152.
 Barlow, Elizabeth, *alt.* Hoyalund, 137n.

Barnes, William, 7.
 Barnsley, 19, n, 20.
 Barrington family, 11.
 Barrow-in-Furness, 92.
 Barrow, Robert, 71.
 Barrow, Walter, 88.
 Bartlett, J. H., *English Quakerism*, 73.
 Baslow, 82.
 Basse, Jeremiah, 93, 95, n.
 Bassett, Francis, M.P., 77.
 Bassett, John Dollin, 77.
 Bassett, Peter, 45.
 Bateman, Charles T., 39.
 Bateman, Phebe, 82.
 Beaconsfield, 90.
 Beale family, 11-13, 64.
 Bealing, Benjamin, 58.
 Beck, E., works, 80.
 Beck, J., *Verses*, 40.
 Beck, M. E., *Collateral Testimonies*, 74n.
 Beck, R. L., *Hints*, 80.
 Beckering's Park, 36.
 Beckliff, 5, 6n.
 Bedford, Gunning, 33.
 Bedford, Peter, 122n.
 Bell family, 12, 64, 69.
 Bell, J. P., *Our Quaker Friends*, 35.
 Bellers, John, 111.
 Bellows, Philip, 33.
 Belson, Edmund, 111.
 Bennet family, 13.
 Bennett, John, 5.
 Bennett, W., *Vegetarianism*, 80.
 Bennis family, 12.
 bequests, 44.
 Berewood, 6.
 Berkshire, 12, 66.
 Berry, Emma, 65.
 Berry, William, 21n.
 Besse, J., *Sufferings*, 87, 130, 154.
 Bessell, Leonard, 5.
 Betton, see Bretton.
 Bevan, Samuel, 95n.
 Bevan-Naish Library, 108.
 Bevans, T., works, 80.
 Beverley, 124.
 Beverley, Robert M., 124.
 Devington, T., *Poem*, 80.
 Bewdley, 112.
 Bewley family, 11, 12.
 Bible reading, Family, 140.
 Biles, William, 96.
 Billing, Edward, 3.
 Binns, H. B., works, 74, 159.
 Birch, E., *Poems*, 80.
 Birch, Nathaniel, jailor, 34.
 Birkbeck family, 84n, 85.
 Birkenhead, Sir John, 151.
 Birkett, George H., 8.
 Birkfield, 57.
 Birmingham, 2, 39, 88, 106, 108, 131n, 159.
 Burr, 69.

- births, 16, 35.
 Bishop, B., *Invitation*, 80.
 Black family, 13.
 Blackburn, 6.
 Blackley, James, 161.
 Blackshaw, Will, 7.
 Blackwater, The, 65.
 Blackwell, Captain, 50-52.
 Blomfield, Principal, 78.
 Boake family, 12.
 Boniman, Alexander, 28, 30.
 Bootham, 39.
 Bootham School, 39.
 Boston, Amer., 22, 26.
 Boulton, Thomas, 30.
 Bourne, Edward, 3, 58.
 Bowdon, 28.
 Bower family, 83.
 Bowerman, Lydia N., 114.
 Bowly, Samuel, 122n.
 Bowman family, 83.
 Bowman, Jonathan, 83.
 Bowman, Richard, 162.
 Boyle, J. R., *Quakerism in Galeshead*, 124.
 Boyne, The, 63.
 Boys' *Leisure Hours*, 40.
 Bradford, 145, n, 146n.
 Bradford, A. H., *Inward Light*, 74.
 Bradford, Mary, 30.
 Bradford, William, 94n.
 Bradshaw, Henry, 91.
 Bradshaw, Thomas, 77.
 Brady, Charles, 21.
 Braithwaite, 21.
 Braithwaite, Hannah, 89.
 Braithwaite, W., 4.
 Braithwaite, William C., 39, 78, 81, 117, 127.
 Bramall, Christopher, 30.
 Bramall, Thomas, 30.
 Brandwood, James, 80.
 Bratt, Charles, 125.
 Bratt, William, 125.
 Brayshaw, A. Neave, 127.
 Breach Monthly Meeting, 111n.
 Brend, William, 26.
 B[r]etton, Thomas, 28.
 Bridge, The, 105.
 Brief *Account of Prosecution*, 45.
 briefs, 106-112.
 Brightatts, 87, 130.
 Bright, John, 36, 38.
 Brighton, 39, 89, 90.
 Bristol, 57, 75, 84, 85, 108n.
 Bristol Friends' School, *Rules for*, 80.
 British and Foreign School Society, 91.
 Britnell, John, 116.
 Broseley, 82.
 Brown family, 65.
 Brown, E. V., *Introduction to His Majesty*, 39.
 Brownett, Hugh, 29.
 Brownlowe family, 64.
 Brushfield, T. N., *Devon Briefs*, 109.
 Buckhurst Hill, 120.
 Buckingham (Amer.), 31n.
 Buckinghamshire, 34, 78n, 90, 109-111.
 Buckley family, 83.
 Buckley, Alice, 29.
 Buckley, George, 29.
 Buckley, Thomas, Sen., 29.
 Buckley, Thomas, Jun., 29.
 Bucks Co., 49, 96.
 Bull and Mouth, 123.
 Bunhill Fields, 71.
 Bunting family, 83.
 Bunting, Morgan, 46.
 Burges, Margaret, 30.
 Burges, William, 30.
 Burgin, George B., 78n.
 burial grounds, 19-21, 30, 33, 71, 88, 105 ill.
 burials, 8, 19-21, 30, 35, 71.
 Burlington, 94n, 162.
 Burnet, Richard, 95, n.
 Burnley, 62, 77.
 Burnyeat, John, 27, 79.
 Burnyeat, Jonathan, 83.
 Burrough, Edward, 3, 67.
 Burroughs, Thomas, 28.
 Burton, 19, n, 20, 130.
 Burtonwood, Henry, 28, 29.
 Byrne family, 13.
 Byron, Lord, 146.
 Cadbury, Hannah, 78.
 Cadbury, Joel, 109.
Calendar of State Papers, Domestic, 156.
 Callowhill, Hannah, 117.
 Caln, 157.
 Calvert family, 12.
 Cambridge, 91, 107, 161.
 Cambridgeshire, 5.
 Cammack, Ira I., 114.
 Campbell, Lord Neil, 93.
 Camplin, Priscilla, 27.
 Canada, 21n, 78, 116.
 Canadian Friend, 78.
 Canon family, 91.
 Canterbury, 89.
 Cape of Good Hope, 21n.
 Cardiff, 45, 159.
 Cardwell, William, jailor, 65.
 Carleton family, 12.
 Carlile, —, 123.
 Carlow, 10n, 69, 157.
 Carlyle, T., *French Revolution*, 7.
 Carr, M., *Wilkinson*, 5.
 Carter, John, 35.
 Cartland, F. G., *Southern Heroes*, 35.
 Cartmel, 158.
 Cash, Frederick G., 127.
 Cashel, 157.
 Catchfrench, 84n.
 Cater, Samuel, 161.
 Cawley, Richard, 30.
 Cedar Creek, 35.
 Chalfont, 78n.
 Chalkley, Thomas, 105n, 116, 122n.
 Challener, Richard, 29.
 Chamberlaine family, 13, 60.
 chapel-lays, 29, n, 30.
 Chapman family, 69.
 Chappaqua, 118.
 Charlbury, 75.
 Charles I., 66, 106n, 147-149.
 Charles II., 7, 147-155.
 Chautauqua, 119.
 Chaytor family, 12, 67.
 Cheeseman, Mary, 45.
 Chelmsford, 32, n.
 Cheltenham, 145n.
 Cherry family, 12.
 Cheshire, 5, 12, 37, 87, 88, 108n, 145n.
 Chester, 7, 28-30.
 Chester, Pa., 49, 68n, 103-105, ill.
 Chester, Bishop of, 28.
 Chester Co., 49, 102.
 Chesterfield, 111n.
 Chetham family, 7n.
 China, 75.
 china, 3, 84n.
 Choleley, Thomas, 29.
 Chorley, Toft, 87.
 Christian names, 13, 63, 65.
 Christianstown, 69.
 Church family, 12.
 church-lays, 29, 30.
 Churchman, J., *Account*, 31n.
 churchrates, 29n.
 Cirencester, 49.
 Clare, Mary, 29.
 Clare, Thomas, 29.
 Clark family, 35.
 Clark, Ann, 85.
 Clark, Emma R., 114.
 Clark, J., works, 80.
 Clark, Lindley D., 114.
 Clarke family, 65.
 Clarke, Richard, 33.
 Clarkson, T., *Penn*, 95n.
 Clayberry, 153.
 Clayton, Francis C., 127.
 Clear Creek, 118.
 Clemesha, Henry W., 39.
 Clerks of Monthly Meetings, *List of*, 8.
 Cleveland, Earl of, 147.
 "Cleveland, John," 39.
 Clibborn family, 11, 12, 64, 67.
 Clonmel, 12, 69, 135n.
 Clutterwick, 87, 88.
 Coalbrookdale, 82.
 Coale, Josiah, 5.
 Coale, J., *To the King*, 3.
 Coates, Elizabeth, *aff. Pease*, 130.
 Coates, Truman, *Coates Family*, 157.
 Coates, William, 92.
 Cobb, Sir Francis, 151.
 Cocker, Hugh, 30.
 Cocker, Mary, 30.
 Codnor Breach, 111, n.
 Colchester, 86, 87, 160.
 Coldwell family, 130.
 Coleman, James, 155.
 Colley, Thomas, 138n.
 Collier, William, 85.
 Colorado, 122.
 Commonwealth, 11.
 Congregational Historical Society, *Transactions*, 124.
 Congregationalists, 90.
 Connaught, 11.
 conventicles, 28, 38.
 Cooke, Thomas, 111.
 Cookworthy family, 84.
 Cookworthy, William, 3.
 Cooper family, 11, 13.
 Cooper, David, 31n.
 Cooper, John, 7.
 Cope, Gilbert, 88.
 Cope, G., *Sharpless Family*, 68n.
 Copeland, John, 26.
 Coppocke, Margaret, 30.

- Coppull, 7.
 Cork, ton, 17, 60, 64, 66, 69.
 Cornbury, Lord, 94n.
 Cornell, J. J., *Epistle*, 80.
Cornish Echo, 38.
 Cornish, John, 85.
 Cornwall, 4, 77, 78, 84n, 86.
 Costard, Henry, 111.
 Cotherstone, 69.
 Cowper, H. S., *Col. Kirkby*, 158.
 Cowper, Spencer, 78.
 Cowperthwaite, William C., 38.
 Cox, Isham, 35.
 Cranagill, 63.
 Crawshaw, M. Ethel, 8.
 Crenshaw, J. B., *Dizry*, 35.
 Crewdson, Sarah, *form. Fox*, 84n.
 Crewdson, William, 30.
 Crewdson, William, 84n.
 Crisp, Stephen, 116.
 Cromwell, Oliver, 11, 14, 63, 65, 66.
 Crook, John, 3.
 Crosby, Elizabeth, 29.
 Crosby, Hugh, 28, 30.
 Crosfield, George, 115.
 Crosfield, Jane, 31, n.
 Crosfield, J., *Itinerary*, 31n.
 Crosfield, John D., 31n, 127.
 Crosland, Sir Jordan, 151.
 Crosse, Peter, 30.
 Crosse, Thomas, 29.
 Crowdsou, John, 30.
 Croydon, 39.
 Croydon School, 120.
Cudworth Family, 91.
 Cudworth, William, 90.
 Cudworth, W., translations, 91.
 Cumberland, 12.
 Curtis, Thomas, 117.
Daily Advertiser, 123.
 Dalton, John, 123.
 Dancer, Roger, 111.
 Danks, J., *Declaration*, 40.
 Darby, 46.
 Darby, A., *Exhortation*, 40.
 Darby, Deborah, 139, n.
 Darby, Hannah, *aff. Reynolds*, 125.
 Daresbury, 28.
 Darling, John, 28.
 Darlington, 71, 90, 113, 123, 130.
 Darton, 20.
 Darton, M. E., *Works*, 40.
 Davenport, Alice, 29.
 Davenport, Petr, 29, 30.
 Davenport, Thomas, Sen., 29, 30.
 Davenport, Thomas, Jun., 29.
 Davidson and Mason, *China*, 75.
 Davidson, Thomas, 111.
 Davies, R., *Travels*, 40.
 Davis family, 11, 12, 16, 60, 69.
 Davis family of America, 35.
 Davis, Clarkson, 113.
 Davis, J., *Digest*, 45.
 Davis, W., works, 40.
 Dawson family, 13.
 Day, E., *Poems*, 40.
 Day, S. M., works, 40.
 Deakin, George, 30.
 Dean, Margaret, 29.
 Deaves family, 12.
 Debell, Anna, *aff. Fox*, 84n.
Decline literature, 80.
 deepings, 27n.
 Delaware River, 94n, 96.
 Dell, Thomas, 111.
 Dell, William, 116.
 Denby, 19.
 Dennis family, 65.
 Dennis family, 83.
 Derby, 3.
 Derbyshire, 39, 46, 82, 111, 133, 157.
 Devonshire, 12, 66, 83, 86.
 Devonshire House, 10n, 156.
 Devonshire House (Africa), 158.
 Dewees, Arthur W., 39.
 Dewsbury, William, 87.
 Dickinson family, 12.
 Dillwyn [Lewis Weston], 3.
 Dilts family, 83.
 disownments, 17, 18, 72, 130.
 Dixon, Joel, 115.
 Dixon, John, 90.
Dixon Pedigrees, 91.
 Doncaster, 21.
 Done, John, 30.
 Done, Richard, 30.
 Dorking, 90.
 Dorset, Lord, 148.
 Doubleday, John, 83.
 Douglas family, 12.
 Doylestown, 130.
 Drayton, see Fenny Drayton.
 dress, 135.
 drink, 162.
 Drummond, May, 83, 117.
 Dublin, 8, 9, 10n, 12, 17, 18, 60, 69, 86.
 Dublin Y.M., see Ireland Y.M.
 Duckett, Justice, 37.
 Dungannon, 63.
 Dunkirk, 142.
 Dunluce Castle, 61.
 Dunmurry, 67.
 Durham, 12, 90, 123.
 Dutchman, Edward, 130.
 Dutton, Peter, 30.
 Dymond, Frank, 127.
 Earlham College, 79, 113-117.
 East Budleigh, 109.
 East Jersey, 79, 93, 95, n.
 East Retford, 161.
 Easter duces, 29.
 Eaton, John, Sen., 28.
 Eaton, John, Jun., 28.
 Eaton, J., *Questions*, 80.
 Eaton, Thomas, 28.
 Eccles family, 62.
 Eckington, 134.
 Edenderry, 10n, 17.
 Edgerton, Caroline, 116.
 Edinburgh, 8, 83, 93, 112.
 Edmunds, Albert J., 120, 159.
 Edmunds, A. J., *Buddhist and Christian Gospels*, 120, 160, 161.
 Edmunds, Rebecca, 120.
 Edmunds, Thomas, 120.
 Edmundson family, 11, 12, 14, 65, 66.
 Edmundson, William, 14.
 Edmundson, W., *Journal*, 87.
 education, 10n, 28, 39, 45, 71, 76, 84n, 92, 162.
Educational Record, 91.
 Edwards, J. P., *Footprints*, 38.
 Egremont, 162.
 elections, 39.
 Elkinton, Joseph S., 117n.
 Ellans, George, 30.
 Ellice family, 13.
 Ellis, George, 19, n.
 Ellwood, Thomas, 34, 109n, 111, 126n.
 Ellwood, T., *History*, 45, 90, 124.
 Elton, 82.
 Ely, Warren S., 130.
 emigration to America, 18n, 22, 61, 67, 68, 78, 83, 88, 130.
 Emlen, Samuel, 18.
Endeavour, The, 88.
 English family, 135n.
 English, Margaret, *aff. Hoyland*, 135n.
Episcopal Recorder, 39.
 Episcopalian, 22, 96, 121, 131.
Epistles Received, 21n.
Essayist and Friends' Review, 46.
 Essex, 12, 32, 42-44, 66, 87, 120.
Essex Review, 78, 120.
 Etchells, 5, 6.
 Evans, Governor, 96-102.
 Evans, Thomas, 115.
 Evans, W. and T., *Friends' Library*, 86, 105n, 159.
 Eyes family, 12.
Examiner, The, 90.
 Exeter, 57, 106n.
Expository Times, 38, 123.
Fair Disputant, 40.
 Falkner, David, 104.
 Fallowfield, 157.
 Falmouth, 78.
 Farnfield, 82.
 Farnsworth, Richard, 19n, 58, 161n.
 Fell, E., works, 40.
 Fell, John, 43, 44.
 Fell, Leonard, 6, n.
 Fell, Margaret, *aff. Fox*, 6n.
 Fell, M., works, 40.
 Fell, Mary, 4.
 Fell, Thomas, Judge, 43.
 Fell, Thomas, 43.
 Fenn, Jane, *aff. Hoskins*, 104, 105, n.
 Fennell family, 12, 66.
 Fenny Drayton, 161.
 Fettiplace, Frances, 39.
 Field family, 131n.
 Field, J., *Collection*, 62n.
 Field, Thomas, 34.
 Fiehl, Thomas, 43.
 Fifth Monarchy Men, 150, 152.
 Finsbury, 77.
 Firbank, 123.
 fires, 78, 106-112, 129.
 First-Day School Conferences, 118.

- "First Publishers of Truth," 37, 46, 57, 77n, 117, 129.
 Fisher family, 11, 12, 16, 64.
 Fisher, Deborah, 56.
 Fisher, Grace, 31n.
 Fisher, Hannah, *aff.* Gough, 66.
 Fisher, Ralph, 28.
 Fisher, Samuel, 46, 78.
 Fishlake, 130.
 "Fishponds," *Essay*, 80.
 Fitt family, 12.
 Fletcher, Elizabeth, 58.
 Fletcher, General, 51, 52.
 Fletcher, Hannah, 20.
 Fletcher, William, 20.
 Flounders Institute, 120.
 Forbes family, 12, 66.
 Ford, Philip, 48.
 foreign missions, 76.
 Forster, Josiah, 116.
 Foss family, 83.
 Foster, Hannah, Jun., 31n.
 Foster, Henry J., 87.
 Foster, Judge, 140.
 Fothergill, John, M.D., 131.
 Fothergill, Samuel, 31n.
 Fowke, Sir Frederick F. C., 153.
 Fowke, John, 153.
 Fowke, Joyce, *form.* Marsh, 153, 155.
 Fox family, 84-86, 131n, 142n.
 Fox, Anna, *form.* Debell, 84n.
 Fox, Christopher, 89.
 Fox, Dorothy, *form.* Keke-
 wich, 84n.
 Fox, Francis, 84.
 Fox, Francis W., 159.
 Fox, George, 4, 5n, 20, 21, 39,
 42, 45, 56, 71, 74, n, 78n,
 87, 89, 116, 121, 122n, 124,
 126, n, 158, 161.
 Fox, G., *Journal*, 1, 4, 20, 35,
 42, 79, 124, 126, n, 147,
 149-151, 158, 161n.
 Fox, G., *MS. Journal*, 81, 90,
 126n.
 Fox, G., *Short Journal*, 161n.
 Fox, G., Jun., *For the Parlia-
 ment*, 40.
 Fox, Joseph Hoyland, 131, n,
 142n.
 Fox, Margaret, *form.* Fell, 126.
 Fox, Marshall N., 75.
 Fox, Rachel J., 78.
 France, 12, 13, 21n, 62, 97, 99.
 French, Col. John, 33.
 Friend (Lond.), 39, 83, 160.
 Friend (Phila.), 78, 159.
 Friends' Africa Industrial
 Mission, 158.
 Friends Ancient and Modern,
 122.
 Friends' Foreign Mission Asso-
 ciation, 75.
 Friends' Historical Society,
 76, 127, 128.
 Friends' Intelligence, 78.
 Friends' Monthly Magazine,
 19n.
 Friends' Quarterly Examiner,
 75, 77.
 Friends' Tract Association,
 76, 122.
 Fritchley, 39, 111, 157.
 Frodsam, 28, 29.
 Fry, Sir E., *Rights of Neutrals*,
 157.
 Fry, Elizabeth, 121, 122n.
 Fry, H. W., *Inward Light*,
 121.
 Fry, William, 85.
 Fryer, Thomas, 29.
 Fulham, 132.
 Furlly, Benjamin, 103.
 Furness, 5, 6n.
 Gandy, William, 28.
 Garratt family, 11-12, 86.
 Gateshead, 123.
 Gauntley, W., *Animadver-
 sions*, 80.
 Gawler, Francis, 45.
 Gaythorpe, Harper, 92.
 Generalists, 27.
 George III., 108.
 Georgia, 21n.
 Germany, 21n, 72, 73, 103.
 Germany, *To Lovers of Peace
 in*, 159.
 Gerrard, Lord, 150, 154.
 Gibbs family, 83.
 Gibbs, R., *History of Ayles-
 bury*, 34.
 Gibson family, 13.
 Gibson Bequest MSS., 105,
 109n.
 Gibson, Sarah, 26.
 Gibson, W., *Universal Love*, 40.
 Gilbert, Benjamin, 88.
 Gilbert, Edwin, 78.
 Gilbert, Joseph, 88.
 Gillett, George M., 77.
 Gilpin, Charles, M.P., 38.
 Glasgow, 7.
 Gloucestershire, 12, 49, 108n,
 112.
 Goad, James, 92.
 Godfrey family, 65.
 Goff family, 11, 16, 60, 65, 66.
 Goff, D. W., *Divine Protec-
 tion*, 66.
 Goldsborough, Ann, *aff.* King,
 88.
 Goodaire, Robert, 5.
 Goodaire, Thomas, 58.
 Goodbody family, 11, 12, 16,
 65.
 Goodland, John, 43.
 Gookin, Governor, 102.
 Goole, 20.
 Gooses, 42, 43.
 Gorton, Samuel, 22-27.
 Gorton, S., *Antidote*, 22.
 Gortonians, 27.
 Gosport, 132.
 Gottschall, *Abolished Rites*,
 40.
 Gough family, 12.
 Gough, Charles, 4, 5, 66.
 Gough, Hannah, *form.* Fisher,
 66.
 Gough, James, 66.
 Gough, John, 66.
 Graham family, 13.
 Graham, John W., 58, 119,
 161.
 Grange, Ireland, 10n, 17.
 Grant, John, 45.
 Graphic, *The*, 78.
 Grapenhall, 29.
 Gratton, John, 82, n.
 Gratton, J., *Journal*, 82n.
 Graveson family, 131n, 145n.
 Graveson, S., works, 78n, 124.
 Graveson, W., *Hettford*, 78.
 Gray, Mary, *form.* Abraham
 and Canon, 92.
 Grayrigg, 37, 123.
 Great Budworth, 28.
 Great Clonard, 61.
 Great Sankey, 7.
 Green, Joseph J., 117, 127,
 155, 161.
 Green, J. J., works, 37, 79, 91,
 120, 146, n, 156.
 Greenslade, Elizabeth, 85.
 Greenslade, Robert, 85.
 Greer family, 12, 64.
 Greg, E., *Reynolds-Rathbone
 Diaries*, 125.
 Grellet, Stephen, 32, 122n,
 139n.
 Grice, Richard, 30.
 Grimsdale, William, 111.
 Grove House Magazine, 40.
 Growden, Grace, *aff.* Lloyd,
 49, 104.
 Growden, Joseph, 49.
 Grubb family, 12, 13.
 Grubb, Edward, 36n.
 Grubb, E., *Mission of Quakers*,
 39, 121.
 Grubb, J. Ernest, 127.
 Grubb, Joseph, 135n.
 Grubb, Sarah, *form.* Hoyland,
 135n.
 Guest, John, 94, n.
 Guisbrough, 130.
 Gurney family, 45.
 Gurney, Henry, 73.
 Gurney, Henry Edmund, 78.
 Gurney, Joseph J., 116, 121.
 Gurney, Samuel, 95n.
 Hack family, 131n.
 Hadley, 148.
 Hall family, 12, 83.
 Hall, Elizabeth, 28.
 Hall, Ellen, 28.
 Hall, S. T., *John Gratton*,
 82.
 Hall, Westley, 87.
 Halliday, James, 83.
 Halliday, John, 111.
 Halliwell, Richard, 33.
 Hambly, Loveday, 3.
 Hambly, L., *Relation*, 3, 4.
 Hambly, Walter, 4.
 Hamilton, Andrew, 93, 95n.
 Hammersmith Monthly Meet-
 ing, 119.
 Hanbury family, 73, n.
 Hanbury, C., *Mrs. Albert Head*,
 73.
 Haud, Edward, 44.
 Hand, James, 44.
 Handley, John, 87.
 Handy family, 12.
 Hankey, Henry, 43.
 Hawks family, 12.
 Hamner, 65.
 Hanson, John F., 120, n.
 Hanson, J. F., *Light and
 Shade*, 120n.
 Harding, John, 28.
 Harlsbaw, 92.
 Harmsworth Encyclopedia,
 38.
 Harris family, 12, 13.

- Harris, H. B., *Greatest Need*, 39.
 Harris, J. Rendel, 39.
 Harris, J. R., *Heavenly Twins*, 123.
 Harris, Mary E., 114.
 Harris, Theodore, 77.
 Harrison, George, Jun., 85.
 Harrison, Margaret, 30.
 Harrison, Sarah, 84n.
 Harrison, Susanna, 85.
 Harrogate, 77.
 Harolds Wood, 44.
 Hart, E. Mary, 36.
 Hart, Emily J., 36, 130.
 Harvey family, 16, 65.
 Harvey, Edmund, 46.
 Harvey, T. E., works, 39, 77.
 Haslem, *Old Derby China Factory*, 3.
 Hassen, Gharret van, 86.
 Hatfield, E., *Poetic Weeds*, 80.
 Hatton, 28.
 Hatton, Anne, 29.
 Hatton, Thomas, Sen., 29.
 Hatton, Thomas, Jun., 28.
 Haughton family, 11.
 Haughton, Samuel P., 16.
 Haughton, William, 30.
 Haverford, 79, 104, 116, 120, 121.
 Havering-at-Bower, 42-44.
 Haworth, Lawrence, 6.
 Haworth, Thomas, 6.
 Hay, Jonathan, 30.
 Hay, Margaret, 30.
 Haydock family, 12, 62.
Haydock Papers, 62.
 Haydock, Roger, 7, 62, n.
Haydock's Testimony, 37.
 Head, Caroline, *form. Hanbury*, 73.
 Head, C., *Charlotte Hanbury*, 73n.
 Headley Brothers, 129, 157.
 Heanor, 111.
 Heath, T. E., *Tales*, 159.
 Heberden, Dr. 132.
 Heley, Martha, 46.
 Heley, Susannah, 46.
 Helvellyn, 4, 66.
 Henderson, Jacob, 33.
 Henderson, M. S., works, 75.
 Henley-on-Thames, 108.
 Heritage family, 12.
 Herron, Hannah, *aft. King*, 88.
 Hertford, 78, 124, 145n.
 Hertfordshire, 12, 74, 78n.
 Hewitt, P., *Answer*, 80.
 Heyrick, E., *Advantages*, 80.
Hibbert Journal, 78, 161.
 Hicks, Elias, 74, 80.
 Hicksite Friends, 118, 119.
 Higgenett, John, 28.
 Higginson, John, 30.
 High Wycombe, 90.
 Highflatts, 20.
 Hill family, 67, 69.
 Hillam, 21.
 Hillary family, 65.
 Hillside, 92.
 Hilton, John, 39.
 Hipsley family, 131n.
 Hitchin, 74.
 Hobson family, 64.
 Hobson, Joseph, 30.
 Hoddesdon, 78.
 Hodgkin family, 75.
 Hodgkin, Thomas, 127.
 Hodgkin, T., works, 76.
 Holden, J., *Has Prayer a Scientific Basis*, 76.
 Holder, Christopher, 26.
 Holland, 21n, 75, 78, 86, 142.
 Holland, Margaret, 21.
 Holt Market, 112.
 Hookes, Ellis, 151.
 Hoopes family, 12, 62.
 Horetown, 16, 66.
 Hornchurch, 44.
 Horne, J., works, 80.
 Horsham, 78.
 Hoskens, Jane, *form. Fenn*, 105n.
Hoskins, Jane, 105n.
 Hotchkiss, W., *Sketches*, 126.
 Moton, John, 111.
 House of Lords, 101.
House of Lords MSS., 53n.
 Howard Association, 36, n.
 Howard, Eliot, 120.
 Howard, E. F., *Sunbaked City*, 120.
 Howard, L., *Confessions*, 80.
 Howgill, Francis, 37.
Howgill, Francis, 122.
 Howitt, William, 38.
 Hoxie, Henry N., 76.
 Hoyland family, 131-146.
 Hoyland, Adelaide, 37.
 Hoyland, Barbara, *form. Wheeler*, 131-146.
 Hoyland, B., *Memoirs*, 131-146.
 Hoyland, Elizabeth, *form. Barlow*, 137, n.
 Hoyland, John, 137, n, 145.
 Hoyland, J., works, 136n.
 Hoyland, Joseph, 137, n.
 Hoyland, Margaret, *form. English*, 135n.
 Hoyland, Sarah, *aft. Grubb*, 135n.
 Hoyland, S. Barbara, 131n.
 Hoyland Swaine, 20.
 Hoyland, William, 133-145.
 Hubberton, Richard, 149.
 Hudson, John, 83.
 Hughes family, 69.
 Hull, John, 126.
 Hulme, 29.
 Humphreys family, 12.
 Humphreys, Thomas, 29.
 Hungerford, 90.
 Hunt, William, 88.
 Hunter, Jeremiah, 83.
 Hutchinson family, 12.
 Hutchinson, Dr. J., *Leprosy*, 121.
 Hutton family, 11.
 Ilford, 66.
 Ilkley, 76.
 Illinois, 118.
 Independents, 121, 152.
 Indian Territory, 92.
 Indiana, 21n, 113, 115, 116, 158.
Indianapolis News, 121.
 Indians, 88, 121, 157.
 initial letters, 3.
 Inman family, 12.
 Inman, Henry, 74n.
Inquirer, The, 39.
Interchange, The, 157.
 inward light, 74, 121.
 Iowa, 120.
 Ireland, 9-18, n, 21n, 37, 46, 48, 56, 60-71, 78, 82, 84, 86, 87, 105, 112, 130, 135n, 157.
 Ireland Y.M., 9, n.
 Irvine, W. Fergusson, 30.
 Irwin, Margaret, *Spiritual Faculties*, 159.
 Isle of Man, 12.
 Isle of Wight, 148.
 Jackson family, 11, 12.
 Jackson, Alice, 30.
 Jackson, John, 30.
 Jackson, Mary, 30.
 Jamaica, 133.
 James I., 61.
 James II., 61.
 Janney, Benjamin, 92.
 Janney, S., *Penn.*, 95n.
 Janson family, 73.
 Japan, 120, 160.
 Jarvis, George P., 90.
 Jeens, C. H., 123.
 Jenkins [William], 45.
 Jenkinson family, 12.
 Jennings, Edward, 33.
 Jennings, John, 33.
 Jennings, Samuel, 94n.
 Jennings, S., *Case Stated*, 94n.
 Jersey, 21n.
 Jogger, James, 46.
 John Thompson MSS., 4.
 Johns, Richard, 21n.
 Johnson, Lindley H., 114.
 Johnson, Richard, 6.
 Johnston, Francis, 92.
 Johnston, Jane, *aft. Strangman*, 87.
 Jones, Robert, 111.
 Jones, Rufus M., 127.
 Jones, R. M., works, 35, 124.
 Jordan family, 35.
 judgements, 68.
 Keith, George, 94n.
 Kekewich, Dorothy, *aft. Fox*, 84n.
 Kendal, 4, 58, 84n, 89.
 Kennett Square, 45, 72, 73.
 Kent, 42, 46, 75n, 147.
 Kilercaigh, 67.
 King family, 13, 88.
 King, Anna, *form. Goldsbrough*, c. 88.
 King, Hannah, *form. Herron*, 88.
 King, James, 6.
 King's County, 65.
 King's Ripton, 161.
 Kingston-on-Thames, 3.
 Kirkby family, 158.
 Knight, Francis A., 45.
 Knott family, 12.
 Laerson, Neekes, 49.
 Laing family, 83.
 Lamb family, 11, 13, 64.
 Lamb, Charles, 46.
 Lancashire, 5-7, 12, 39, 43, 62, 67, 92, 106n, 156.
 Lancaster, 149.

- Lane, John, 75.
 Langton, 89.
 Lanphier family, 66.
 Large family, 83.
 Latin, 37.
 Laurie, Gawn, 93.
 Lawrence, Charles W., 116.
 Lawrence, D. W., 92.
 Lay, Sarah, 86.
 Lecky family, 66.
 Leeds, 71, 135n, 161n.
 Leeds, Josiah W., 39.
 Leek, 87, n.
 Lefever, Hipo, 33.
 Leicester, Mark, Jun., 128.
 Leicestershire, 12, 46, 161.
 Leighton Buzzard, 45, 77.
 Leinster, 10, 17, 61, 69.
 Leivley, Thomas, 30.
 Lenher family, 83.
 Letchworth, 74.
Letters to and from Philadelphia, 35n.
 Levering, Clara M., 114.
 Levis, Elizabeth, 105n.
 Lewis family, 83.
 Liddon, Canon, 36.
 Limehouse, 148, 153, 155.
 Limerick, 10n, 17, 56, 60, 62, 69, 87.
 Lincoln, Va., 118.
 Lincolnshire, 108n.
 Lindley, Christopher, 89.
 Lindley, Harlow, 114, 117.
 Lindley, Richard, 89.
 Lisburn, 10n, 17, 112.
 Liscard, 145n.
 Liskeard, 85.
 Lissen, 87.
 Lister, Lord, 123.
 Little Leigh, 87.
 Littleboy, John E., 78n.
 Littleboy, William, 39.
 Littleport, 112, 161.
 Liverpool, 7n, 31n, 75, 88, 115.
 Livezey, Jonathan, 88.
 Lloyd, David, 47-55, 96-105.
 Lloyd, Grace, *form.* Growden, 49, 104.
 Lloyd, Sarah, 49.
 Lloyd, Thomas, 47, 50, 100, 103.
 Lloyd, Thomas, 49.
 Loddington, William, 111.
 Logan family, 78.
 Logan, James, 2, 47-55, 67n, 78, 96-103.
Logan-Story Correspondence, 1, 41.
 London, 10n, 12, 37, 39, 42, 64, 71, 77, 79, 112, 123.
 London and Middlesex Q.M., 123.
London Packet, 4.
 London Y. M., 8, 21n, 37, 75, 78, 80, 117, 119, 159.
 London Y. M., 1670, 79.
 London Y. M., 1672, 37.
 London Y. M., 1794, 141.
 London Y. M., 1845, 115.
 London Y. M., 1860, 125.
 London Y. M., 1883, 60n.
 London Y. M., 1898, 40.
 London Y. M., 1901, 73n.
 London Y. M., 1905, 40, 71.
 London Y. M., 1906, 126, 157.
 Long Crencon, 34.
 Long Island, 21n, 74, 80, 139n.
 Longdon family, 145n.
 Longevity, 37, 73.
 Longford Monthly Meeting, 119.
 Longmaid, W., *On Peat*, 40.
 Longstaff, Dr., *Dizon*, 91.
 Lonsdale, Dr., *Müller*, 80.
 Low family, 83.
 Lower, Thomas, 4-6, 56n, 126n.
 L^yman, C., works, 40.
 Lucas, Edward V., 46.
 Lumbroyd, 20.
 Lundy family, 83.
 Lundy, Benjamin, 83.
 Lurgan, 17, 61, 67, 68.
 Luton, 36.
 Lydd, 46.
 Lynch family, 35.
 Lynchburg, 35.
 Lyne, Colonel, 126.
 Lythall family, 131n.
 Macan family, 13.
 Mackay, C., *Voices*, 3.
 Mackenzie, Mrs., 78.
 Macquillan family, 13, 61.
 Magill, Edward H., 39.
 Malcomson family, 16, 64.
 Maldon, 108.
 Mallet, Judge, 149, 150.
 Mallow, 65.
 Malton, 59.
 Man, Edward, 126.
 Manchester, 4, 5, 7n, 39, 71, 91, 92, 159.
 Manley family, 131n.
 Manliffe family, 12.
 Mannings, Cardinal, 36.
 Manoron, 49.
 Mansfield, 75.
 March, see Marsh.
 Marishes, The, 59.
 Mark family, 12.
 Market Reason, 112.
 Markham, Colonel, 51-53.
 marriage, 8, 16-18, 28-30, 35, 39, 59-68, 72, 83, 92, 117, 134, 139, 162.
 Marriage, Wilson, 78.
 Marsh family, 147-156.
 Marsh, George, 153-155.
 Marsh Grange, 5.
 Marsh, Joyce, *aff.* Fowke, 153, 155.
 Marsh, Richard, "esquire," 79, 147-156.
 Marsh, Robert H., 127.
 Marsh, Sarah, *form.* Adece, 147, 148, 153.
 "Martha and Mary," 37, n.
 Martin family, 13, 60.
 Marvell, Andrew, 38.
 Maryland, 21, n, 53, 75, 118.
 Mason and Davidson, *China*, 75.
 Mason, J., *Peace or War*, 80.
 Massachusetts, 22, 23.
 Matlock, 82.
 Meade, Nathaniel, 42, 45.
 Meade, Sarah, 42-44.
 Meade, William, 2, 38, 42-45.
 Medcalf family, 13.
 Mee, Hugh, 29.
 Mee, Mary, 29.
 Meeting for Sufferings of London Y. M., 8, 18, 40, 78, 79, 119n.
 meeting for worship, 136, 157.
 meeting houses, 35.
 membership, 139, 140.
 Menell family, 131n.
 Merionethshire, 82.
 Merrick, Alexander, 111.
 Mexico, 125.
 Miami, 115.
 Michigan, 122n.
 Middlesex, 42, 147, 152.
 Middleton family, 131n, 141, 142, n.
 Middleton, Joshua, 83.
 Middleton, Tabitha, *form.*
 Hoiland, 141, 142, n.
Misgrado, Jan Van, 78.
 Miles, Anna, 114.
 Milford Junction, 21.
 Miller family, 12, 13.
 Miller, William A., 80.
 Milner, William F., 8, 83, 117.
 Milner, John, 29.
 Milner, Priscilla, 29.
 Milner, Richard, 29.
 Ministers travelling, 162.
 ministry, 8, 36, 38.
 Minshall, John, 23.
Miscellanies, Moral and Instructive, 40.
 Misset, 88.
 mission work, 36, 39.
 Mitcham, 38.
 Moate, 10n, 17.
 Modbury, 85.
 Moncks, Henry, 23, 29.
 Moncks, Margaret, 23.
 Monk Bretton, 19.
 Monken Hadley, 148.
 Monmouth Co., 93.
 Montagu, Basil, 6.
 Montagu, B., works, 8.
 Montgomery family, 67.
 Montgomeryshire, 49, 82.
 Monthly Meeting Clerks, 8.
 Mony, Colonel, 95, n.
 Monyash, 82.
 Moore, 29.
 Moore family, 85.
 Moore, John, 77, n.
 Moore, John, 94, n.
 Moore, Mary, 6.
 Moore, T., works, 80.
 Moorestown, 162.
 Moorman family, 35.
Moral Almanac, 40.
 More, Nathaniel, 49.
 Morgan, William Earl, 114.
 Morgan, William B., 113.
 Morland, John, 127.
 Morland, Lucy F., 58.
 Morning Meeting, 1.
 Morris, Anthony, 53, 54.
 Morris, Lewis, 95, n.
 Mosher, H. H., 116.
 motto, 92.
 Mounhall, Arthur, 8.
 Mount Holly, 31n.
 Mount Pleasant, 118.
 Mountain Lake Park, 118.
 Mountfield, George, 29.
 Mountfield, Mary, 29.
 Mountmellick, 10n, 17, 86, 87.
 Mozr, Peter, 37.
 Munster, 10n, 17, 60.

Murphy family, 13.
Murray family, 12, 64.
Myers, Albert C., 45, 127.
Myers, A. C., works, 18n, 75.
mysticism, 78.
Names, 11-16.
Nanygansett Bay, 26.
Naseby, 148.
Nayler, James, 36.
Nayler, Samuel, 28.
Neale family, 13, 69.
Nevis, 21n.
New Brunswick, 83.
New Dale, 82.
New England, 21n, 22-27, 31,
50, 66, 75, 105.
New Garden, 35.
New Jersey, 74, 83, 94n, 118,
119, 162.
New Manner, 29.
New Netherland, 75.
New York, 18, 21n, 51, 95,
118, 119, 157.
New York F.T.A. Reports, 80.
New York Y. M., 116.
Newbold Pacey, 106.
Newbury, 66.
Newby, Charles B., 114.
Newcastle, 8, 83, 124.
Newcastle, Pa., 33, 53.
Newcastle Weekly Chronicle,
123.
Newgate, 34, 124, 155.
Newhall, Anne, 30.
Newman, Francis W., 36.
Newman, George, M.D., 77.
Newman, G., *Infant Mortality*, 157.
Newman, Jane E., 75.
Newmarket, Ont., 73.
Newport, Essex, 120.
Newry, 63, 130.
Newsom, George, 16.
Newsom, Lydia, 16.
Newstead, 148.
Newton, 28, 29, 158.
Nicholl, W. Robertson, 35.
Nicholson family, 11, 12, 63,
67.
Nickleson, Samuel, 20.
Nineteenth Century, 160.
Norfolk, 12.
Norris, Deborah, 78.
Norris, Isaac, 98, 99.
Norris, Sarah, *form. Canon*,
92.
Norris, William G., 82.
North Carolina, 21, n, 88, 105.
North Morston, 112.
North Shields, 63, 90.
Northampton, 137n.
Northamptonshire, 12, 46,
105n, 141.
Northote, Thomas, 30.
Northumberland, 12, 83.
Norway, 120, n.
Nottingham, 111n.
Nottinghamshire, 46, 75, 82,
83.
Novel Magazine, 39.
nudity, 58.
Nuthurst, 7n.

Oaths, 57, 68, 77, 94n, 97,
152, 161.
obituaries, 90.

O'Brien family, 13.
O'Callaghan family, 65.
Ogle, John, 33.
O'Hart, *Irish Pedigrees*, 11,
13.
Ohio, 21n, 118, 160.
Old Meldrum, 8.
Olliffe, Thomas, 111.
Olvestone, 112.
One and All, 91.
One Ash, 82.
Ontario, 118.
Ormskirke, 7.
Ossett, 19.
Our Missions, 74.
Over, Ann, 85.
Owen, Griffith, 67n.
Owen [Rachel], *aft. Wood and*
Abraham, 5n.
Oxford, 58, 153.
Oxford, Pa., 157.
Oxfordshire, 58, 75, 105n.
Oxley, Emma, 142.
Padiham, 77.
Palestine, 125.
Par, 84n.
Pardshaw, 69.
Parker family, 83.
Parker, Alexander, 4, 154.
Parker, Bridgett, 28.
Parker, P. L., *Journal of G.*
Fox, 35.
Parker, Robert, 28.
Parnell, James, 160.
Partington, Randle, 30.
Partridge, John, 111.
Pastorius, Daniel, 103, 104.
Patterdale, 4.
Patterson family, 83.
Paxson, F. L., works, 122, n.
Payne family, 20.
Peak, The, 82, 83.
Pearce, Hannah, *aft. Strang-*
man, 87.
Pearson family, 11.
Pearson, Calvin W., 114.
Pearson, William L., 127.
Pease family, 130.
Pease, Joseph, 113.
Peasenhurst, 82.
Peckover, Edmund, 79.
Peet family, 12.
Pegg, William, 3.
Pemberton, John, 92.
Penington, Isaac, 34, 116, 121.
Penington, John, 111.
Penistone, 20.
Penketh, 62n.
Penn family, 45, 48.
Penn MSS., 33n.
Penn, William, 46-55, 67, n,
72, 73-80, 87, 90, 93, 116,
117, 121.
Penn, W., *Answer to Faldo*,
60.
Penn, William, Jun., 97.
Penn-Logan Correspondence,
48n, 54n, 100n.
Penn-Meade Trial, 2, 38.
Penney, Norman, 39, 40, 58,
78, 79, 116, 126, 127.
Penney, Robert A., 90, 119n,
127.
Pennsylvania, 18n, 21, n, 33,
39, 45-55, 67, 68n, 72, 73,
83, 93-104, 118-120, 130.

Pennsylvania Historical So-
ciety, 120.
Pennsylvania Provincial
Council, *Minutes*, 48n, 52n,
54n.
Pennypacker, Sarah, *form.*
Coates, 157.
Penrose family, 12, 66.
Peover Inferior, 29.
Pepler, H. D. C., *His Ma-*
jestty, 39.
Pepys, S., *Diary*, 107, 108, 148.
Pharmaceutical Society,
Ossett, 91.
Philadelphia, 35n, 38-40, 67n,
78, 79, 86, 91, 92, 94, 112,
116-119, 160.
Philadelphia Friends' Library,
4.
Philadelphia Meetings, Book
of, 38.
Philadelphia Y. M., 33, 38,
122.
Philipstown, 65.
Phillips, Edward, 56.
Phillips, James, 111.
Phillips, James Hill, 56.
Phillips, Sarah, *form. Richard-*
son, 56.
Pickard, Daniel, 161n.
Pickering, Ont., 78, 118.
Pickering and Hull Monthly
Meeting, 36.
Pickering, Peter, 28.
Pierce, Elizabeth, *aft. Richard-*
son, 56.
Pierce, Richard, 56, n.
Pierce, Samuel, 56.
Pity Promoted, 86.
Pike family, 11, 12, 64, 66.
Pike, Anne, *aft. Strangman*,
87.
Pike, Joseph, 67, n.
Pike, Richard, 66, 67.
Pikeland, 67, 157.
Pillar family, 12.
Pim family, 11, 12, 16, 67.
Pinchinthorpe, 130.
Pinnock, Fidelity, 85.
Pitt, G., *Mystical Religion*,
35.
Pitxley family, 37.
Plainfield, 158.
Planters, 11.
Plumley, 29.
Plymouth, 57, 84-86.
Pollard family, 77.
Pontefract, 19, 21.
Poole family, 12, 60.
Poore, Richard, 105.
Portugal, 133.
Pownall, George, Jun., 30.
preachers and politicians,
94, n.
Pretoxite Quakerism, 2, 46.
Presbyterians, 121.
Preston, 3, 4, 39.
Preston Hymn Book, 80.
Preston on the Hill, 28, 29.
Price, Mary, 26.
Prideaux family, 84-86.
prison life, 25, 34, 124.
Public Ledger, 39.
Puddivatt, John, 111.
Pumphrey, Caroline W., 75.
Punch, 46, 160.
Purdon, Ann, *aft. King*, 68.

Puritans, 13, 30.

Quakerism, estimates of,
36, 38, 39.

Quakers, 26n, 77.

Quaker's Wedding, 80.

Quarry, Col. Robert, 53,
54, 94, n.

Queen's Co., 15, 69.

Quiver, The, 39.

R—, P—, 94, n.

Radnor, 157.

Raidabaugh, Peter W., 158.

Ramallah Messenger, 124.

Ramsden, William, 38.

Ransome, Edwin R., 78.

Ranters, 27.

Ratcliff and Barking Monthly
Meeting, 112n.

Ratford Green, 67.

Rathbone family, 75, 125.

Rawcliffe, 20.

Rawdon, 71, 78.

Rawland, Thomas, 30.

Rawsthorne, 30.

Reason, William, 77.

Records and Registers, 9n,

10n, 18, 35, 79, 82, 89, 119.

Recusancy, 28-30.

Redman, Thomas, 111.

Rees, Seth C., 160.

Reeve, Benjamin, 45.

Regicides, The, 66.

Registration Act, 10.

Reigate, 73, 78.

Reilly, John, 68.

removals, 35.

Replogle, Charles and May,
120.

Rexford, William, 85.

Reynolds family, 125.

Reynolds, Mrs. F., *Quaker
Woofing*, 76.

Reynolds, Hannah, *form.*

Darby, 125.

Rhode Island, 21n, 22, 27.

Richard, Dr. Timothy, 75.

Richardson family, 11, 12,
64, 69.

Richardson family, 131n.

Richardson, A. H., *Husk*, 80.

Richardson, A. W., *Educa-
tion*, 157.

Richardson, Captain, 34.

Richardson, Elizabeth, *form.*

Pearce, 56.

Richardson, J., *Anecdotes*, 80.

Richardson, Sarah, *alt. Phil-
lips*, 56.

Richardson, William, 21n.

Richardson, William, 56.

Richhill, 10n, 17.

Richmond, 73.

Richmond, Ind., 115, 118.

Rigge, A., *Warning*, 78.

Ritchie, Robert, 92.

Roberts family, 11, 12, 67,

69.

Roberts, Daniel, 111.

Robinson family, 12, 67, 69.

Robinson, James, 33.

Robinson, Sir John, 38, 155.

Robinson, Patrick, 49-53.

Robson family, 64.

Robson family, 131n.

Roman Catholics, 151, 152.

Rome, 107, 154.

Romney, 46.

Rooke family, 12.

Roscoe, Sir H. E., 123.

Rosebery, Lord, 38.

Rowlinson, George, 30.

Rowly, John, 108.

Rowntree, Arnold S., 78.

Rowntree, John S., 127.

Rowntree, John Wilhelm, 39.

Rowntree, J. W., works, 36,
38, 58, 125.

Rowntree, Joshua, J. W.
Rowntree, 36.

Rowntree, Mary S., 124.

Rowntree, William, 124.

Royles, Ellen, 30.

Royles, Margaret, 30.

Royston, 19.

Rudyard, Thomas, 7.

Runcorne, 29.

Russell family, 11-13, 16, 69.

Russell, William, 111.

Ruston, Mary, 59.

Ruston, William, 59.

Ryder, William, justice, 154.

Rylance, Mary, 30.

Ryley, Thomas C., 88.

Sacheverell, H[enry], 80.

St. Croix, 21n.

St. Germans, 84n.

Salisbury, 83, 107.

Salmon, D. Allen, 91.

Sandham, Deborah, 64.

Sandwith family, 60.

Sarratt, Alice, 29.

Sarratt, William, 29.

Scalby, 35, 78, 130.

Scarborough, 124, 151.

Scarborough Monthly Meet-
ing, 27, 130.

Schmuck family, 83.

Schooley family, 83.

schools, see education.

Scoles, J. C., *Brandwood*, 80.

Scotland, 8, 12, 21n, 83, 84,
86, 90, 93, 154.

Scott family, 11.

Scott, John, 78, n.

Scott, Samuel J., 18.

Scott, Sir Walter, 4, 66.

Scripture names, 13.

Seccombe and Nicholl, *His-
tory*, 121.

Sedbergh, 87, 123, 130.

Seeborn family, 131n.

separation in America, 115.

separatists, 94n.

sermon, 32.

Settle, 84n.

Sewel, William, 116.

Shackleton family, 12, 16.

Shackleton, E., *Baltimore*, 80.

Shafton, 130.

Shakerley family, 83.

Sharp, Isaac, 117, 127.

Sharp, I., *John Bellers*, 39.

Sharp Rebuke, 80.

Sharpless family, 68, n.

Sharpless, Isaac, 79, 63.

Sharpless, I., works, 77, 121.

Shawcrosse, John, 30.

Shawe, John, 28.

Shawe, Widow, 28.

Sheepscar, 135n.

Sheffield, 133-141, 143-145.

Schermidine, Ellen, 30.

Shepherd, Richard, 30.

Shepley, Lydia, 85.

Sheppard, Christopher, 47.

Sherburne, Edward, 148.

Sherrick, John R., 114.

Shillitoe, Thomas, 116.

Shippin, Edward, 67n.

Shireland, 111.

Shotwell family, 83.

Shrewsbury, 82.

Shropshire, 12, 82, 108n.

Shute, Margaret, 64.

Sidcot, 45.

sign, 58.

Sikes family, 83.

Simmons family, 12.

Simpson, William, 58.

Singleton family, 152.

Skelson, Edward, 29.

slavery, 83, 106, n, 115, 120,
121.

Smedley, 7n.

Smerrill, 82.

Smith family, 13.

Smith, C. Fell, 78, 127.

Smith, C. F., works, 120, 160.

Smith, George, 59.

Smith, H. W., *God of all
Comfort*, 122.

Smith, Horace J., 2, 3.

Smith, James, 110, 111.

Smith, J. T., *Book for Rainy
Days*, 123.

Smith, J., *Catalogue*, 3.

Smith, Nathaniel, 123.

Smith, Richard H., 92.

Smith, S., *Malice*, 180.

Smith, Solomon, 148.

Smyth, Richard, *Obituary*, 155.

Snocroft, Adam, 67.

Snocroft, Ann, *alt. Webb*,
67.

soldiers become Friends, 11,
67, 144.

Solon, —, *Porcelain*, 3.

Somerset House, 10, n, 46,
82.

Somersetshire, 8, 45, 131,
135n.

Sorsby, —, 130.

South Carolina, 21, n, 105.

South River, 35.

Southam, 112.

Southwark, 38, 64.

Spain, 61.

Spalding, J., *Account*, 80.

Sparrow family, 60, 66.

Speights Town, 105.

Spence MSS., 90, 126n, 152n.

Spence, Robert, 90.

Spilsby, 111.

Spiritual Journey, 80.

Spogal, Henry, 103, 105.

Stackhouse, A. M., *Retro-
spect*, 162.

Staffordshire, 87.

Staines, 92.

Stalker, C. H., travels, 160.

Stangmore, 63.

Stansted Montfitchet, 120.

statistics, 17, 37, 71.

Staynrod, Thomas, 7.

Steel, John W., 123.

Steel, J. W., *Friends in New-
castle*, 124.

- Stephen, C. E., works, 160, 161.
 Stephens, S., *Address*, 80.
 Stepmey, 147, 148, 153.
 Sterling [Sir Samuel], Lord Mayor, 38.
 Stickney, Edward, 124.
 Stocken, John, 29.
 Stockton, 90.
 Stockton family, 83.
 Stoddard, A. M., *Francis of Assisi*, 2.
 Stoke Newington, 73.
 Story, Thomas, 1, 41, 67n, 116.
 Story, T., *Journal*, 105.
 Stourbridge, 88.
 Strangman family, 12, 15, 86, 87.
 Strangman, J. Pim, 127.
 Stratford-on-Avon, 106.
 Stretch, John, 30.
 Strettle family, 12.
 Strype [John], 155.
 Stubbs, Bishop, 92.
 Stubbs, John, 27.
 Sturge, Joseph, 78.
 Sturge, J. Marshall, 75, 112.
 Sturge, Walter, 75.
 subscriptions, 45.
 Sufferings, 22-27, see baptism, burials, chapel-lays, conventicles, Easter dues, education, marriage, oaths, tithes.
 Suffolk, 12.
 Summary of Doctrine and Discipline, 80.
 Summer schools, 35, 36, 119.
 Summers, William H., 90, 124.
 Summers, W. H., works, 90.
 Sunday Strand, 39.
 Sunday trading, 45.
 Sunderland, 142.
 Sunny Bank, 37.
 Supplements, 1.
 Surrey, 38, 42, 46, 108.
 Sussex, 12, 65, 78, 89.
 Swann, Elizabeth, 29.
 Swansea, 3, 91.
 Swarthmore College, 39, 118.
 Swarthmore Hall, 4, 6n, 37, 42, 43, 149.
 Swarthmore MSS., 4, 45, 90.
 Swedish, 49, 75, 103.
 Syria, 21n.
 T. P.'s Weekly, 46.
 Tallack, W., *Howard Letters*, 36, n.
 Tangier, 73.
 Tare, ———, *affl. Smith*, 123.
 Tattou, Robert, 5.
 Tatton, William, 5.
 Taunton, 135n.
 Taverner, Edward, 65.
 Taylor family, 12, 13, 69.
 Taylor family, 88.
 Taylor, Bayard, 72, 87.
 Taylor, B., *Quaker Widow*, 121.
 Taylor, Mrs. B., *On Two Continents*, 72, 87.
 Taylor, Elizabeth, 29.
 Taylor, E. E., works, 37, 122.
 Taylor, Robert, 28.
 Taylor, Robert, 72, 87.
 Taylor, Thomas, 21n.
 Taylor, Thomas, 29.
 Terrell family, 35.
 testimonies, 36.
 Thacker family, 12.
 Thames, The, 12.
 theatrical literature, 80.
 Thomas, Allen C., 116, 127.
 Thomas, A. C., *History*, 76.
 Thompson family, 11, 12, 69.
 Thorubrough, Thomas, 18.
 Thurston, Thomas, 26.
 Tipperary Co., 102, 17.
 Tirril, 5.
 tithes, 46, 65, 68.
 tobacco, 73.
 Todhunter family, 12.
 Toft, Anne, *affl. Strangman*, 87.
 Tomlinson, Allen U., 35.
 Toronto, 116, 118.
 Tortola, 21n.
 Tottenham, 40, 120, 155.
 Toulbridge, 63.
 Towchester, 112.
 Tower of London, 147, 148, 153-155.
 Trafford, Richard, 29.
 Tredway, Henry, 111.
 Treganceves, 4.
 Trelawne, 4.
 Trelawny, Elizabeth, 4.
 Trelawny, Sir John, 4.
 Trelawny, Jonathan, 4.
 Trent Side Monthly Meeting, 83.
 Trevoze, 49.
 Trigg, Hannah, 155.
 Tuckett family, 131n.
 Tuke family, 131n.
 Tuke, Henry, 145.
 Turner family, 12.
 Turner, G. Lyon, 117.
 Tutchet, Mary, 29.
 Tutchet, Richard, 29.
 Twisden, Judge, 150.
 Tylor family, 131n.
 Ulster, 10n, 17, 60, 63, 69.
 Ulster Journal of Archaeology, 62.
 Unitarians, 39.
 Unitarian Tracts, 120.
 Urie, 93.
 Valadi, Marquis, 7.
 Valenciennes, 141.
 Van Horn family, 83.
 Vasey, Jane, 59.
 Vaux, George, 3, 92, 127.
 Venables, Peter, 30.
 Vigten Islands, 120.
 Virginia, 21, n, 35, 75, 118.
 Visitations, Bishops', 28, 117.
 Wadebridge, 85.
 Wadge, John, 85.
 Waite, John, 29.
 Waite, Mary, 29.
 Wake, H. T., *Catalogue*, 40.
 Wakefield, 20.
 Wakefield family, 12, 66.
 Wales, 12, 21n, 45, 47-50, 57, 82, n, 102.
 Walford, C., *King's Briefs*, 106, n.
 Walker family, 12.
 Wallis, I. H., *Cloud Kingdom*, 75.
 Walpole family, 12, 15.
 Walpole, Joseph, 14, 15.
 Waltham Forest, 149.
 Walton, 29.
 Walton, Joseph S., 55, 105.
 Wanstead, 76.
 Wapping, 7.
 war, 63, 73, 97, 121.
 Warmsworth, 20.
 Warner, Dr. Edward, 148.
 Warren family, 67.
 Warrington, 50, 6, 8.
 Warwick, 107, 108.
 Warwick, Amer., 22-27.
 Warwick, Earl of, 22.
 Warwickshire, 12, 72, 87, 161.
 Waterford, 10n, 15, 17, 46, 60, 69, 135n.
 Watkins, Edward, 39.
 Watson family, 11, 12, 67.
 Waugh, Dorothy, 26.
 Waynesville, 118.
 Weaverham, 30.
 Webb family, 11, 67.
 Webb, Ann, *form. Snocroft*, 67, 68.
 Webb, Maria, 62.
 Webb, M., works, 4, 45, 92, 124, 158.
 Webb, Roger, 67.
 Webb, Thomas H., 18, 71, 87.
 Wedmore, Frederick, 158.
 Wedmore, M., *Essays*, 158.
 Weldon, Susanna, *affl. Coates*, 157.
 Wellingborough, 141.
 Wellington, 73, 131, 142n.
 Wesley, John, 86.
 West, Benjamin, 123.
 West Chester, 39, 88.
 West Indies, 105n, 143, 144.
 West Jersey, 21, 94n.
 West Kenton, 88.
 Westlake, C. J., *Jehovah*, 77.
 Westmeath, 69.
 Westminster, 54, 95n, 119.
 Westminster Monthly Meeting, 119.
 Westminster and Longford Monthly Meeting, 95n, 119.
 Westmorland, 12, 37, 57.
 Weston, L., *School Prospectus*, 80.
 Weston Turville, 111.
 Westonian, The, 73.
 Westtown, 73.
 Westwood, L. B., *Poetic Remains*, 80.
 Wetherhead, Mary, 26, n.
 Wexford, 10, n, 16, 17, 60, 61, 66, 69.
 Whalley, General, 66.
 Wharton, Joseph, 92.
 Wheeler family, 131-141.
 Wheeler, Barbara, *affl. Hoyaland*, 131-134.
 Wheeler, Daniel, 131-133, 142-145.
 Wheeler, Thomas, 45.
 Wheeler, W., *Only Way*, 80.
 White family, 12, 13.
 White, H., 31n.
 White, John, 111.
 White, J. J., *Address*, 80.

- White, Joseph, 31n.
 White Lick, 115.
 White, Thomas, 111.
 White, William, 39, 78.
 Whitefield, G., works, 112.
 Whitehead, George, 93, 99, 116.
 Whitehead, John, 151.
 Whiting, John, 117.
 Whitley, 30.
 Whitman family, 74.
 Whitman, Walt, 74.
 Whitten family, 12.
 Whitten, Wilfred, 46, 123.
 Whittier, John G., 72.
 Whittier, J. G., works, 120, 121.
 Wickenbrook, 161.
 Wicklow, 10n.
 Widders, Robert, 149.
 Wigham, John, 8.
 Wight family, 67.
 Wigton School, 162.
 Wilbur, H. W., *Last of Lo-gans*, 78.
 Wilkinson family, 12.
 Wilkinson, Dr., *Wisdom*, 80.
Wilkinson, Thomas, 5.
 Wilcockson, Arthur, 29.
 Willan, Dr., works, 80.
 Willets family, 83.
 Williams family, 11, 13.
 Williams, Dr. C., *Observations*, 80.
 Williams, Margaret, 28.
 Williams, Mary (widow), 28, 29.
 Williams, Mary (spinster), 28.
 Williamson, John, 28.
 Williamson, J., 153.
Willis, Anna, 80.
 Willis, T., *Answers to E. Hicks*, 80.
 wills, 5, 42, 84, 89.
 Willson family, 83.
 Willson, J. J., *Yearly Meeting*, 1860, 125.
 Wilson family, 12, 69.
 Wilson, Isaac, 31n.
 Wilson, James, 83, 84, 130.
 Wilson, John, Sen., 19n.
 Wilson, Sarah, 130.
 Wilson, W., *Practical Christian*, 80.
 Wiltshire, 12.
 Wily, S. R., addresses, 80.
 Wincanton, 112.
 Windermere, 88.
 Winscombe, 8.
 Winstone, Dr. Benjamin, 2.
 Witherashaw, 5.
 Witten Chapel, 30.
 Women Friends, 72.
 Wood family, 69.
 Wood, —, 5n.
 Wood, Arthur J., 89.
 Wood, Joseph, 33.
 Wood, L. C., works, 37.
 Wood, L. H., *Quakerism*, 157.
 Wood (Rachel), *form. Owen*, aft. Abraham, 5n.
 Wood, Thomas, 5, n.
 Woodbrooke, 39.
 Woodcock family, 60.
 Woodford, 153.
 Woodhouse, 133, 134, 137, 139.
 Woodplumpton, 62.
 Woods family, 11.
 Woolman, John, 31, n, 116.
 Woolman, J., *Journal*, 31n.
 Worcester, 82.
 Worcestershire, 12, 57, 58, 82, 88, 108n.
 Wordsworth, Bishop, 36.
 Wordsworth, William, 4.
 Worfolkes, W., 27.
 Worrnighurst, 00.
 Worrall, Elizabeth, 30.
 Worrall, John, 30.
 Worrall, Peter, 30.
 Wreilton, 59.
 Wright family, 11.
Wright, Anne, 80.
 Wrothe, Dorothy, 155.
 Wyatt, John, 34.
 Wyatt, Mary, 86.
 Wyeth, Joseph, 124.
 Wythburn, 4.
 Yarmouth, Ont., 118.
 Yarmouth, Great, 112.
 Yeardley, M., works, 80.
 Yeates, Jasper, 33.
 Yonger, Edward, 154.
 York, 36, 39, 71.
 York, Duke of, 141.
 York Monthly Meeting, 21.
 Yorkshire, 12, 19, n, 27, 35, 36, 57-59, 65, 71, 76, 78, 84n, 87, 89, 108n, 130, 132, 133.
 Youghal, 10n, 56, 64, 78.
Young Friends' Review, 78.
Young Man, The, 39.
 Young, Rebecca, 139n.

THE JOURNAL
OF THE
FRIENDS' HISTORICAL
SOCIETY.

VOLUME IV.

1907.

London :

HEADLEY BROTHERS,
14, BISHOPSGATE WITHOUT, E.C.

Philadelphia :

HERMAN NEWMAN, 1010 ARCH STREET.

New York :

DAVID S. TABER, 51 FIFTH AVENUE.

Particulars

1890	1	10	10
1891	1	10	10
1892	1	10	10
1893	1	10	10
1894	1	10	10
1895	1	10	10
1896	1	10	10
1897	1	10	10
1898	1	10	10
1899	1	10	10
1900	1	10	10
1901	1	10	10
1902	1	10	10
1903	1	10	10
1904	1	10	10
1905	1	10	10
1906	1	10	10
1907	1	10	10
1908	1	10	10
1909	1	10	10
1910	1	10	10
1911	1	10	10
1912	1	10	10
1913	1	10	10
1914	1	10	10
1915	1	10	10
1916	1	10	10
1917	1	10	10
1918	1	10	10
1919	1	10	10
1920	1	10	10
1921	1	10	10
1922	1	10	10
1923	1	10	10
1924	1	10	10
1925	1	10	10
1926	1	10	10
1927	1	10	10
1928	1	10	10
1929	1	10	10
1930	1	10	10
1931	1	10	10
1932	1	10	10
1933	1	10	10
1934	1	10	10
1935	1	10	10
1936	1	10	10
1937	1	10	10
1938	1	10	10
1939	1	10	10
1940	1	10	10
1941	1	10	10
1942	1	10	10
1943	1	10	10
1944	1	10	10
1945	1	10	10
1946	1	10	10
1947	1	10	10
1948	1	10	10
1949	1	10	10
1950	1	10	10
1951	1	10	10
1952	1	10	10
1953	1	10	10
1954	1	10	10
1955	1	10	10
1956	1	10	10
1957	1	10	10
1958	1	10	10
1959	1	10	10
1960	1	10	10
1961	1	10	10
1962	1	10	10
1963	1	10	10
1964	1	10	10
1965	1	10	10
1966	1	10	10
1967	1	10	10
1968	1	10	10
1969	1	10	10
1970	1	10	10
1971	1	10	10
1972	1	10	10
1973	1	10	10
1974	1	10	10
1975	1	10	10
1976	1	10	10
1977	1	10	10
1978	1	10	10
1979	1	10	10
1980	1	10	10
1981	1	10	10
1982	1	10	10
1983	1	10	10
1984	1	10	10
1985	1	10	10
1986	1	10	10
1987	1	10	10
1988	1	10	10
1989	1	10	10
1990	1	10	10
1991	1	10	10
1992	1	10	10
1993	1	10	10
1994	1	10	10
1995	1	10	10
1996	1	10	10
1997	1	10	10
1998	1	10	10
1999	1	10	10
2000	1	10	10
2001	1	10	10
2002	1	10	10
2003	1	10	10
2004	1	10	10
2005	1	10	10
2006	1	10	10
2007	1	10	10
2008	1	10	10
2009	1	10	10
2010	1	10	10
2011	1	10	10
2012	1	10	10
2013	1	10	10
2014	1	10	10
2015	1	10	10
2016	1	10	10
2017	1	10	10
2018	1	10	10
2019	1	10	10
2020	1	10	10
2021	1	10	10
2022	1	10	10
2023	1	10	10
2024	1	10	10
2025	1	10	10
2026	1	10	10
2027	1	10	10
2028	1	10	10
2029	1	10	10
2030	1	10	10
2031	1	10	10
2032	1	10	10
2033	1	10	10
2034	1	10	10
2035	1	10	10
2036	1	10	10
2037	1	10	10
2038	1	10	10
2039	1	10	10
2040	1	10	10
2041	1	10	10
2042	1	10	10
2043	1	10	10
2044	1	10	10
2045	1	10	10
2046	1	10	10
2047	1	10	10
2048	1	10	10
2049	1	10	10
2050	1	10	10
2051	1	10	10
2052	1	10	10
2053	1	10	10
2054	1	10	10
2055	1	10	10
2056	1	10	10
2057	1	10	10
2058	1	10	10
2059	1	10	10
2060	1	10	10
2061	1	10	10
2062	1	10	10
2063	1	10	10
2064	1	10	10
2065	1	10	10
2066	1	10	10
2067	1	10	10
2068	1	10	10
2069	1	10	10
2070	1	10	10
2071	1	10	10
2072	1	10	10
2073	1	10	10
2074	1	10	10
2075	1	10	10
2076	1	10	10
2077	1	10	10
2078	1	10	10
2079	1	10	10
2080	1	10	10
2081	1	10	10
2082	1	10	10
2083	1	10	10
2084	1	10	10
2085	1	10	10
2086	1	10	10
2087	1	10	10
2088	1	10	10
2089	1	10	10
2090	1	10	10
2091	1	10	10
2092	1	10	10
2093	1	10	10
2094	1	10	10
2095	1	10	10
2096	1	10	10
2097	1	10	10
2098	1	10	10
2099	1	10	10
2100	1	10	10

HEADLEY BROTHER,
PRINTERS,
LONDON; AND ASHFORD, KENT.

Contents.

	PAGE.
Notices	I, 49, 81, 129
Notes and Queries	2, 50, 82, 130
Our Bibliographers—	
i. John Whiting <i>Isaac Sharp, B.A.</i>	7
A New Book on George Fox	16
American Letters of Edmund	
Peckover	17
Meeting Records	24, 62
Friends at Newbury, Berks <i>W. H. Summers</i>	25
Presentations in Episcopal Visita-	
tions, 1662-1679 <i>G. Lyon Turner, M.A.</i>	29, 70, 99, 145
Friends on the Atlantic	30
Friends' Library, Haverford, Pa. <i>Allen C. Thomas, A.M.</i>	31
The Late Duke of Argyle's Estim-	
ate of Elizabeth Fry	33
A so-called "Quaker Highway-	
man" <i>Albert G. Linney</i>	34
Matthew Raven, Stainesgate,	
Essex.. .. . <i>Francis C. Naish, M.A.</i>	36
Brewers Yard Burial Ground	37
Hough-Barnes Marriage Certifi-	
cate, 1676	38
Paul Bevan's "One Little Book"	39
Land in New Jersey, 1685	40
Minister and Merchant	40
Friends in Current Literature <i>Norman Penney</i>	41, 77, 125, 156
Friends' Reference Library (D).	48, 80
Episodes in the Life of May	
Drummond <i>William F. Miller</i>	55, 103
Accident to Ann Parsons, 1668	61
The Quaker Allusions in "The	
Diary of Samuel Pepys"	63, 140
Folkestone Quakers, 1758	69
William Hitchcock to John and	
Amy Harding, 1687 <i>Gilbert Cope</i>	72
Editors' Notes	76, 102, 155

Personal Recollections of American Friends, 1828-1852 ..	<i>Samuel Alexander</i> ..	87
A Prophecy of Toleration ..	.. ..	98
Review of Hancock's "Peculium" ..	<i>Thomas Hodgkin, Litt.D.</i> ..	115
Wilkinson and Story Controversy in Bristol; etc. ..	<i>A. Neave Brayshaw, B.A.</i> ..	119
Service in Sackcloth ..	.. ..	121
"Present state of the Nonconformists" (1672) ..	.. ..	122
A Vision seen by George Fox ..	.. ..	124
George Fox and the Durham College ..	.. ..	128
An Unpublished Letter of Hannah Penn ..	<i>Joseph J. Green</i> ..	133
Attitude of Friends under Persecution ..	.. ..	148
Friends' Views Negatively and Positively Stated ..	.. ..	150
Laces made in Warwick Jail ..	.. ..	151
"Priest Whitehead," of Halton ..	.. ..	152
Early Meetings in Nottinghamshire ..	<i>Emily Manners</i> ..	153
Early Collections ..	.. ..	160
Anecdotes of Robert and James Gray ..	.. ..	161
"Whitby and Scarborough Register" ..	.. ..	162
An Early Loan Fund ..	.. ..	163
Mission Work in Rossendale ..	.. ..	164
Index ..	.. ..	165

Illustrations.

John Whiting's Signature ..	16
May Drummond's Signature ..	59
Sir Henry Vane ..	65
Letter from May Drummond ..	114
Inscription in Penn's <i>Address to Protestants</i> ..	144

Officers for the Year 1907-8.

President :

GEORGE VAUX.

Past Presidents :

- 1903-4. THOMAS HODGKIN, D.C.L., Litt.D.
1904-5. JOHN STEPHENSON ROWNTREE, J.P.
1905-6. WILLIAM CHARLES BRAITHWAITE, B.A., LL.B.
1906-7. FRANCIS C. CLAYTON, J.P.

Vice-President :

JOSEPH JOSHUA GREEN.

Treasurer :

ROBERT H. MARSH.

Secretaries and Editors of "The Journal" :

ISAAC SHARP, B.A.

NORMAN PENNEY.

Executive Committee :

WILLIAM C. BRAITHWAITE, B.A., LL.B.
A. NEAVE BRAYSHAW, B.A., LL.B.
FREDERICK GOODALL CASH.
FRANCIS C. CLAYTON, J.P.
JOHN DYMOND CROSFIELD.
J. ERNEST GRUBB.
THOMAS EDMUND HARVEY, M.A.
THOMAS HODGKIN, D.C.L., Litt.D.
JOHN MORLAND, J.P.
CHARLOTTE FELL SMITH.
J. PIM STRANGMAN.

Ex-officio :

ROBERT ALFRED PENNEY.
ANNA L. LITTLEBOY.
ISAAC SHARP, B.A.
NORMAN PENNEY.

Consultative :

ALLEN C. THOMAS, A.M., Haverford College, Pa.
ALBERT COOK MYERS, M.L., Kennett Square, Pa.
RUFUS M. JONES, A.M., D.Litt., Haverford College, Pa.
WILLIAM L. PEARSON, Ph.D., Friends' University, Wichita, Kan.

FRIENDS' HISTORICAL SOCIETY.

Income and Expenditure Account for the Year ending 31st of 12th Month, 1906.

INCOME.		EXPENDITURE.	
	£ s. d.		£ s. d.
Annual Subscriptions ..	128 5 6	Cost of Printing and Publishing	
Donation ..	5 0 0	Society's <i>Journal</i> , Vol. III. (less	
Sundry Sales ..	16 0	Stock on hand) ..	95 0 11
Proportion of Life Subscriptions taken		Postages, Stationery, Advertising, and	
for year ..	4 4 4	Sundries ..	25 2 0
Interest on Deposit ..	1 19 7	Excess of Income over Expenditure	
		for year ..	20 2 6
	<u>£140 5 5</u>		<u>£140 5 5</u>

Balance Sheet, 31st of 12th Month, 1906.

LIABILITIES.		ASSETS.	
	£ s. d.		£ s. d.
Annual Subscriptions paid in advance	4 1 5	Stock of <i>Journals</i> , Vols. I., II. and III.	
Life Subscriptions ..	80 2 2	on hand (taken at half cost or	
Amount in hand on account of Supple-		under) ..	36 0 0
ment ..	39 11 0	Cash on deposit at Bank, per	
Excess of Income over Ex- £ s. d.		Isaac Sharp ..	77 8 5
penditure in previous years 16 13 2		Cash in hand, Isaac Sharp	45 0 2
Add Excess of Income over		Petty cash in hand ..	2 1 8
Expenditure for year 1906 20 2 6			<u>124 10 3</u>
	<u>36 15 8</u>		
	<u>£160 10 3</u>		<u>£160 10 3</u>

Audited and found correct, MARK LEICESTER, JUNR.,
Chartered Accountant.

London, 24th of 4th Month, 1907.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notes and Queries :—	
Obituary—William Allen Portraits—Perth Meeting—Burial Grounds—Records—Motto and Monogram—Holt, of Warwickshire—Andrew Sowle, Tace Sowle Raylton, Printers—Jamestown Tercentennial Exposition—"The Quakers' Graves"—Painting by Benjamin West—Location of Pedigrees—King, of Newcastle-on-Tyne—The Will of Isaac Ingram—Sir A. Conan Doyle on Quakerism—Isaac Payne's School at Epping, 1812—Patience Wright, of N.J.	2
Our Bibliographers : I.—John Whiting. By <i>Isaac Sharp, B.A.</i>	7
A New Book on George Fox	16
American Letters of Edmund Peckover	17
Meeting Records	24
Friends at Newbury, Berkshire. By the late <i>W. H. Summers</i>	25
Presentations of Quakers in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i>	29
Friends on the Atlantic	30
The Collection of Friends' Books in the Library of Haverford College, Pa. By <i>Allen C. Thomas, A.M.</i>	31
The late Duke of Argyll's Estimate of Elizabeth Fry	33
A So-called "Quaker Highwayman." By <i>Albert G. Linney</i>	34
Matthew Raven, Stainesgate, Essex. By <i>Francis Clement Naish</i>	36
Brewers Yard Burial Ground	37
Marriage Certificate—Hough-Barnes, 1676	38
Paul Bevan's "One Little Book"	39
Land in New Jersey, 1685	40
Minister and Merchant	40
Friends in Current Literature. By <i>Norman Penney</i>	41
Friends' Reference Library. (D.)	48

D.==The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

We greet our readers at the commencement of the fourth volume of THE JOURNAL. We hope that the year 1907 may prove a fruitful one in the field of historical research, and that the agencies for the production of literature respecting Friends may be encouraged by an increasing circulation of their publications.

Notes and Queries.

OBITUARY.—Horace J. Smith, of Birmingham and Philadelphia, died at his English residence on the 19th of Fifth Month. He was the son of John Jay Smith,¹ of Germantown, and brother of Elizabeth Pearsall Smith of the same, and brother-in-law of Hannah Whitall Smith, of London and Oxford. He was disowned by his Meeting for marrying contrary to Friends' practice, but he remained a Friend at heart. His interests had latterly centred round the proposal to commemorate the Penn-Meade trial of 1670 by a tablet, etc., in the new building on the site of the old Newgate jail; and in connection with this and other subjects, he was not infrequently in communication with D, both personally and by letter. There is a portrait of our late friend, in *The Anglo-American and Canadian Journal*, for May, 1903, in an article by him on "The Smiths of Burlington and Philadelphia." His remains were interred at West Laurel Hill, Philadelphia.

WILLIAM ALLEN PORTRAITS (iii. 91).—The portrait referred to on page 91 as belonging to the late Henry Bradshaw, I have seen. This was a fine portrait by T. F. Dicksee, from which the well-known lithograph, one of few portraits common in Quaker households fifty years ago, was

¹Of whom there is a delightful memoir, by his daughter, Elizabeth P. Smith, of Germantown. See also *Hannah Logan's Courtship*, 1904, p. 58n.

taken. My late kind correspondent and kinsman, Henry Bradshaw, M.A., Fellow of King's College, was University Librarian, and the most distinguished bibliographer of his age, whose name is perpetuated by "The Henry Bradshaw Society," and whose valuable memoir, by G. W. Prothero, 1888, contains a striking portrait by Herkomer. Mr. Bradshaw informed me at Cambridge that the portrait of his great-uncle, William Allen, was bequeathed to him by his aunt, Anna Bradshaw, of Darlington (second wife to Joseph Pease, of Feethams), together with William Allen's telescope. Anna Pease died in 1856, *sine prole*. On Henry Bradshaw's lamented death in 1886, at the early age of fifty-five, intestate, his brother, Rear-Admiral Richard Bradshaw, R.N., presented the Allen portrait to his sister, Katherine, wife of John Henry Daniell, of London, and Fairchild, co. Surrey, in whose family it no doubt still remains. The telescope was purchased by me at the sale of Henry Bradshaw's library, and was later disposed of to the late John William Pease, of Pendower, Newcastle-on-Tyne, a step-grandson of the above Anna (Bradshaw) Pease.—JOSEPH J. GREEN, Tunbridge Wells.

PERTH MEETING.—A list of Friends visiting this Scotch Meeting between the years 1851 and 1856 is in possession of Edinburgh Monthly Meeting.

BURIAL GROUNDS.—In 1843, a committee was appointed by the Meeting for Sufferings of London, in connection with the Health in Towns Bill then before Parliament, to obtain information respecting Friends' Burial Grounds, their area, the depth and number of graves, etc. The returns sent up in response to the inquiry, are preserved in D, and form a valuable record of Friends' property at the period.

RECORDS.—The Yearly Meetings of New York, held at Fifteenth and Twentieth Streets respectively, have a Joint Committee on Records, which is doing good service in collecting and preserving Quaker manuscripts. The first volume of the records of Nine Partners Monthly Meeting, missing for many years, has been recovered from private possession. The Committee states in its last report that "records antedating the Separation, if recovered from sources outside of either Yearly Meeting, are considered the joint property of the two Yearly Meetings," and it urges Meetings to send up their old records for safe keeping. John Cox, Jun., 156 Fifth Avenue, New York, is the Clerk of the Committee.

MOTTO AND MONOGRAM.—The Editors have received a number of expressions of appreciation of the motto, but several correspondents have suggested a less formal and more archaic treatment of the monogram and of the setting. Will our readers kindly offer suggestions?

HOLT, OF WARWICKSHIRE.—I notice that in the review of Mrs. Reynolds's *Quaker Wooing*, in the Fourth month issue of THE JOURNAL, it is stated that the real name of the family was Pollard, not Holte. It may be merely an accidental coincidence, but very similar circumstances occurred with the Warwickshire Holts.

Sir Robert Holt sat in the Long Parliament as a royalist; he died in London, 3rd October, 1679, and was succeeded by his son by his first wife, Sir C. Holt. By his second wife, he had four sons and three daughters, of whose birth register it is said no record can be found. The eldest daughter, Elizabeth, married, in 1691/2, William Hemings, a Friend, of Worcester. The fourth son, Edward, in January, 1692, married at Dudley meeting, Mary Hornblower, of Halesowen. He was a coal and iron master at Brierley Hill, and was buried at the Friends' graveyard, Stourbridge, 2 mo. 9, 1714, aged about fifty years. His son, Edward, who lived at Cradley Manor House, married E. Cox, of Lye Wash, 6th September, 1720.

We are told that, bred up in the tenets of Friends, he resolutely adhered to them through life, and firmly withstood the request of his cousin, Sir Lister, to conform to the Church of England, and never had his children baptised. Sir Lister obtained possession for a short time of one of the younger daughters whom he caused to be baptised in the name of Sobieski! Ed. Holt died 3rd mo. 26th, 1767, and was buried in Stourbridge Burial Ground. *History of the Holles of Aston, Warwickshire*, by A. Davidson.—C. D. STURGE.

Your communication has greatly interested me. Although the incident to which Mr. Sturge refers was quite unknown to me, I took the name Holte from my husband's family tree, though at a considerably earlier date, it being there recorded that William Acroide (one of the numerous ways of spelling the patronymic), of Worsthorne, married, in 1600, one Isabel Holte.—A. D. REYNOLDS.

ANDREW SOWLE
TACE SOWLE RAYLTON } printers.

—The following interesting note respecting Andrew Sowle has been supplied by Henry R. Plomer, of London, who is compiling a Dictionary of English printers and booksellers from 1641 to 1667, which the Bibliographical Society has undertaken to publish:—

Extract from the Apprenticeship Register of the Company of Stationers, 1605-1660, under date 6th July, 1646.

"Mrs. Raworth—Andrew Sowle, the sonne of Francis Sowle, of the parish of Saint Sepulcres, London, yeoman, hath put himself an apprentice vnto Ruth Raworth, for seaven years from this day. ijs vjd."

A newspaper of 1735/6 has this note²:—

"Mrs. Tace Sowle Raylton, who died last week at her house at Clapton, was not a Preacher among the Quakers as was mentioned in the Papers, but she has printed Books for that People near seventy years, and was the oldest Printer in London."

² Preserved in D.

JAMESTOWN TERCENTENNIAL EXPOSITION.—Albert Cook Myers, M.L., has been appointed a director of the Department of History in the above Exposition which is to be held at Hampton Roads, Virginia, from Fourth to Eleventh Months, 1907. He will assist in preparing and installing a Pennsylvania history exhibit which will illustrate the early settlement and development of Pennsylvania, and also the influence of Pennsylvania in the making of the South and West, with special reference to Virginia.

"THE QUAKERS' GRAVES."—*The Hundred of Wirral*, Cheshire, by Sulley, 1889, says:—

"The village [Burton] is the prettiest in Wirral, pleasantly situated on a rocky slope, with a fine wood rising above. This wood covers what was the village common, and in it are two recumbent tombstones, bearing date 1663, known as the 'Quakers' graves.'³ The inscriptions are completely obliterated, but they appear to be the resting-places of an old man and wife, very early members of the Society of Friends, who lived quietly and undisturbed at the farmhouse known as Dunstan Hall, and—more fortunate than a great number of their brethren—died and were peacefully buried before the persecution."

³ Picture postcards, illustrating the graves, may be obtained from Mr. Walker, Photographer, Little Sutton. The graveyard is briefly referred to in *Quakeriana*, ii. 8. —EDS.

'*Twixt Mersey and Dee*, by Gamlin, 1897, says :—

"Midway in the beaten path can be seen a nameless grave, in which, it is said, two Quakers are buried—refused Christian burial though within sight of the church."

—JOHN D. CROSFIELD, Liverpool.

PAINTING BY BENJAMIN WEST.

—During West's lifetime, a painting of his birthplace in Springfield, Delaware County, Pennsylvania, was made for him by Thomas Sutly, the Philadelphia artist, and sent to England. It was stated in 1872, that this painting was in the Royal Academy of Fine Arts in London. Is it still there ?

Where is the original painting of West and family, painted by himself, and published as an engraving by John Boydell, in London, in 1779 ? The original painting of Penn's Treaty with the Indians, engraved by Boydell in 1775, is in Independence Hall, Philadelphia. — ALBERT COOK MYERS, Kennett Square, Pa.

LOCATION OF PEDIGREES.—It has occurred to me that it would be convenient if those members of the Society who have in their possession pedigrees or particulars of various Quaker families would give you short particulars, so that you would know to whom to refer Friends who were seeking information with regard to such families.—WALTER BARROW.

KING, OF NEWCASTLE-ON-TYNE.

—John W. Steel, in his *Early Friends in Newcastle and Gateshead*,

writes, "The Kings were a local and numerous Quaker family. The birth of James King is recorded in 1668, and, down to 1790, there were eighty-three Kings born in Newcastle Meeting, some of the parents being weavers, glass-makers, mariners, coopers, and agents."

THE WILL OF ISAAC INGRAM.—

Vpon the Twenty-Sixth day of the Seaveuth Month 1682 I Isaac Ingram late of Garton late of Surry yeoman being weake of body yet of pfect minde & memory doe make & ordaine this my last Will & Testament on board the Welcome Robt Greenway Mr bound for Pennsylvania (Vizt)

Item I give unto my Sister Miriam Short lately deceased her three Children Adam Miriam & Anne Short all that Thirty pounds lying in Ambrose Riggs hands living at Garton in the County of Surrey to be equally divided betweene them (vizt) Tenn pounds apiece Further it is my will & minde that my Sisters Children aforesaid have all the goods on board the Welcome equally divided between them

It I give & bequeath to Jane Batchelor ffive pounds

It I give & bequeath to Tho : ffitzwater ffive pounds

I give & bequeath to David Ogden Two pounds

I give & bequeath to John Songhurst tenn pounds

I give & bequeath to Thomas Wynne ffive pounds

I give & bequeath all the remaindr of my mony every where to the poore of our ffriends called Quakers

It I doe Constitute & appoint
John Songhurst & Tho: Wynne
to be my sole Executors of this
my last will & Testament In
witness whereof I have hereunto
putt my hand & Seale the day &
yeare above written
The marke of Isaac I.I. Ingram
(Seal)

Signed Sealed & delivered in
the presence of us

(No signers)

Philadelphia in the Province of
Pennsilvania:

This day was brought before
me, Christopher Taylor, Regist'r
Gen'r'll of the said Province, the
will above written by John Song-
hurst & Tho: Wynne, Joint
Exec'rs therein mençoned & was
proved & attested by the Testi-
mony of Richard Ingelo & Geo:
Thomson & approved by me
und'r my hand & the Seale of my
office.

Christopher Taylor, Regist'r
general.

No date of probate is shown by
the record, but it is supposed that
the testator died at sea. At a
court held at Chester, 14th of 12th
Month, 1682, Lawrence Carolus,
the Swedish priest, was brought
by a warrant to answer for marry-
ing George Thomson and one
Merriam Short, contrary to the
laws of the Province. She had,
doubtless, been a fellow passenger
with William Penn and Dr Thomas
Wynne, as well as with her uncle
and her future husband. Her
sister Ann was married in 1687
to Joel Baily, ancestor of Joshua
L. Baily, of Philadelphia.—
GILBERT COPE, West Chester, Pa.

SIR A. CONAN DOYLE ON
QUAKERISM.—The *Daily Express*
(London) has been running a
series of articles on "Misled
Sects." In the issue of 7th of
August appears a letter from
Sir A. Conan Doyle, in which he
writes, "I only know four cults
—the original Buddhists, the
Quakers, the Unitarians and the
Agnostics—who can, I think,
say that they have no blood on
their hands." A similar senti-
ment is expressed by Anne Ogden
Boyce in her *Records of a Quaker*
Family, 1889: "Alone of all the
sects which had their birth in the
stormy seventeenth century, it can
be said of Quakerism that her
hands are clean from the guilt of
persecution, and that upon her
sober garments there is no stain of
blood," p. 245.—J. PIM STRANGMAN,
9, Clydesdale Road, London, W.

ISAAC PAYNE'S SCHOOL AT
EPPING, 1812.—Picture postcards
with a view of the house in which
this noted school was held may be
obtained from Davis, Limited,
Epping, Essex.

PATIENCE WRIGHT OF N. J.—
The Wesley Historical Society
Proceedings, v. 223, states, on the
authority of the *D.N.B.*, that the
above-named was the "Mrs.
Wright who came to England in
1772, and attained to such excel-
lence as a modeller in wax, and
who is said to have acted with
great dexterity in conveying
treasonable intelligence to the
Americans during the war." Is
anything known of her Quaker
ancestry?

Our Bibliographers.

I.—JOHN WHITING, 1656-1722.

For a record of its literature the Society of Friends is indebted mainly to three bibliographers, John Whiting, Morris Birkbeck, and Joseph Smith. Morris Birkbeck built upon the foundation laid by John Whiting, and Joseph Smith, profiting by the labours of both, produced with extraordinary pains and perseverance the famous *Catalogue* which has thrown the work of his predecessors into the background.

The Editors of THE JOURNAL propose to issue articles upon each of these bibliographers and their work, in due succession.

For information respecting the life of John Whiting we turn chiefly to *Persecution Expos'd in some Memoirs relating to the Sufferings of John Whiting, And many others of the People called Quakers, For Conscience sake, in the West of England, etc., 1715.*

He was born, in 1656, at Nailsea, a village some seven miles from Bristol as one follows the Great Western Railway towards Bridgwater and Exeter, and four miles from Wrington, the birthplace of John Locke and the home of Hannah More.

His father, John Whiting, and his grandfather were "reputable Yeomen," and "of good Report in the Country," who succeeded to a "Competent Estate" on which their "Ancestors had lived for many Generations." His mother was Mary, daughter of John Evans, "a Man of good Repute also in the same Parish" of Nailsea. The parents "were both Convinced of the blessed Truth" as preached by John Audland and John Camm in their campaign in Somersetshire, and were amongst the first to open their house for religious meetings in 1654. So, in a homestead, under the shadow of the Mendip Hills, the tops of which overlook the estuary of the Severn, John Whiting was born, in the stirring days of Oliver's Protectorate, and was doubtless literally cradled and rocked to sleep in conventicles, the like of which, a few

years later, cost the pious men and women that frequented them fines and imprisonment. From his earliest years the names of "the first Publishers of Truth," to quote his own words, were familiar to him, even if he could not recall their individuality. His father died in 1658, "an honest, upright Man," who "left a good Savour behind him." His mother continued the meetings in the house, until with some 200 others, she was committed to Ivelchester (Ilchester), leaving her four year old son, during the winter, to the care of his grandfather. On regaining her liberty in the Spring she returned, and subsequently married a Nailsea Friend named Moses Bryant. In 1666, at the age of ten years, John was left to the care of his stepfather, by the death of "a Tender Mother and an Honest, Charitable Woman, much beloved and lamented." Though heir to his father's estate, he was content to let his step-father, whom, by the way, he calls his father-in-law, continue to live upon it and bring up his step-brothers.

The religious fervour by which John Whiting was surrounded made an early impression upon him, but not without withdrawing him from the sports and pastimes which, in our time at least, appear a necessary part of a boy's education.

At the age of twelve years, after play with other boys, when he came home at night he underwent much self condemnation for his vanity, and made "a Covenant with the Lord" to give up his vain pastimes, and, as he grew in years, the witness of God within prevailed more and more. Thus early he learnt to practise that self-control and watchfulness that made heroes of many of the pioneers of Quakerism. What he learned of book lore at school we cannot now ascertain, but not being with a Friend, he was taught to take off his hat to men, which he soon felt to be wrong. He was consequently sent to another, who allowed him more liberty and under whom, he says, he "profited most every way." The "plain language" seems to have cost him still more, but he took up his cross in this respect also and "had Peace therein."

Whatever he learned or did not learn he acquired the habit of setting out his facts in an orderly manner

and expressing himself in a clear, simple, and correct style.¹ A kindly, charitable man, too, he became, who, though enduring much persecution, was able to say that he never rejoiced in the fall of his persecutors, or desired that the evil day should come upon them.

After the decease of his stepfather, in 1672, he lived with an eminent Friend, at Portishead, and whilst there, came under the influence of George Coale,² and Charles Marshall,³ who were as "Fathers in the Truth" to him. In 1675 he returned to his ancestral home, living for a time with his sister, Mary, who had already commenced her ministry. When he was twenty years of age, both were engaged in preaching journeys, during which she finished her course in the county of Durham, he being with her a short time before her death. Amongst his contributions to Quaker literature was the memoir of his sister, entitled *Early Piety exemplified in the Life and Death of Mary Whiting*.

Returning to Nailsea in the twentieth year of his age, he commenced farming his estate. This in the following year brought him into conflict with the Parish Priest, owing to his conscientious objections to pay tithes. In his *Memoirs* he quotes the Latin indictment or "Libel" in extenso, and proceeds to give side by side with a translation of it, a series of pithy comments that afford some amusing reading. After two years, during which he engaged in further itinerant preaching, and also discharged the duties of parish overseer, he was arrested in his home, which he never again inhabited, and was, with thirty-two other Friends, imprisoned in Ivelchester gaol, as his mother had been before him. Here, taking fever, his life was for a time in danger, and he suffered much hardship.

In 1680 he was removed to the Friery, a great house in another part of the town, where were many Friends. This was an agreeable change, for, he says, "a very fine comfortable time we had together." They were allowed

¹ This power of orderly arrangement is evident in many of J.W.'s works and in his carefully prepared indexes. See *F.P.T.* 200n, 202, etc.

² George Coale was a brother of Josiah Coale, of Gloucestershire, (for whom, see *F.P.T.* 218n).

³ Charles Marshall was also a West Country Friend until late in life when he removed to London.

to hold their meetings in the great hall, and "brave meetings" they were, attended often by "publick Friends" [travelling Ministers] who happened to pass that way. Though a prisoner, John Whiting "had the Liberty of the Town," with time for reading and meditation. Like many another imprisoned for conscience sake, he, too, had his times of uplifting, and records how, once, as he walked in the fields, the "divine Presence so over-shadowed" him, that he was able to say, "I was as if I had been almost taken out of my self." The four acres of walled orchard attached to the Friery, too, afforded him many a "comfortable Season of Retirement." Even at this distance of time it is pleasant to think of such alleviations of the miseries of the seventeenth century prison life, as were, at times, accorded at Ivelchester. From the Friery-Gate the prisoners, with their hats on, watched the Duke of Monmouth pass through the town, attended by thousands on horseback. The Duke stopped, and took off his hat to the hatted Friends, and seems to have impressed them with his affability.

From Ivelchester, John Whiting wrote a long, argumentative letter on the subject of tithes to the "Priest of Wraxall and Naylsey," and others "of his Fraternity." It was delivered to the priest's son for the hands of his father at Naylsey "Steeple-House," where it was read by "an eminent man of the Parish, who was soon after Convinced of the Truth." The priest did not take up the challenge, but called the writer a rogue, and as an excuse for not replying said that his letter was not worth answering.

The confidence often placed by their gaolers in Quaker prisoners is evidenced by the liberty John Whiting had to spend a night out at a Friend's house, and also to attend "the burial of an honest young man at Street," which is several miles distant from Ilchester; apparently, too, he and some others usually lodged in the town. Under a new gaoler, Giles Bale, however, came a new *régime* and he had once more a taste of life in the common gaol, which was a great trial after his experience of the "pleasant prison," to which happily he was soon allowed to return, through the kind intercession of a relation of the gaoler. He now occupied himself with his account of

his pious sister, Mary, and then commenced his own *Memoirs*. His house becoming vacant, he gave it up, with all that it contained, for the use of Friends, in case threatened spoliation should fall upon them.

Later on, we find John Whiting straying further afield, "having a little liberty (at least by connivance)," whatever that may mean. He ventured as far as his house at Nailsea, to see how things were going on, and then, after attending an open air meeting at Portishead, he rode on to Bristol, notwithstanding the warning of his former guardian, who was apprehensive for his safety. At Bristol, whom should he see but his gaoler standing in a shop door! Both were equally surprised, but the gaoler spoke pleasantly, asked him whither he was going, how long he intended to stay, and when he would return. Being satisfied with his answer, he bid him "make haste Home," and turned away. As already indicated, however, he was not always so civil to his prisoners. In the latter end of G. Bale's time, John Whiting had liberty to take a room at a Friend's house, to which a "fine garden" was attached, but soon after, a new keeper put him once more in close confinement, as also his friend, Sarah Hurd, daughter of Thomas Hurd, of Somerton, a fellow prisoner, whose affections he had gained earlier on in his imprisonment. She was dangerously ill at the time, but she was thrust into an insanitary place at the other end of the town, the gaoler swearing that they should never see one another again in his time. Happily he did not carry out his threat, but relaxed when his wrath was over.

In 1684 John Whiting was again allowed some liberty, and rode with Sarah Hurd and her brother and sister to Bristol, apparently to buy goods at the fair—to his house at Nailsea, and back again to Ilchester. Whilst away later on in the same year, he was summoned to Taunton Assizes and took the journey on foot, as he had then no horse at command. Fourteen Friends were discharged, but he was sent back to gaol.

As time went on, and it appeared likely that a further discharge of prisoners was at hand, still more liberty was accorded, and he was about a good deal during the exciting days of Monmouth's rebellion. He was exposed, at times, to no little danger, so much so, that he deemed

Ilchester the safest place, as things were, and voluntarily went back to prison, where, however, he was put in irons with some of Monmouth's men, and kept in irons for more than five weeks. About this time, in doggerel verse, which ill compares with his picturesque prose, he wrote *Some Prison Meditations*, which it is not necessary to secure from oblivion. His *Memoirs* give vivid accounts of the stirring times and terrible scenes enacted under Judge Jeffreys, as well as biographical sketches of Friends of note in different parts of the country. Several pages have to be passed over at a time in the search for the autobiographical touches required to put together a connected account of his own life.

On the proclamation of a General Pardon by James II. John Whiting and his fellow prisoners presented a statement of their case to the Justices holding Assizes at Wells, and received their discharge, the term of John Whiting's imprisonment having been extended to six years and nine months.

Soon after his release in 1686, John Whiting married Sarah Hurd, and they lived at Long Sutton, where, he says, "she kept on her Trade some time." In 1687, going with his wife to Bristol Fair again, they fell in with William Penn, who, with others, held many mighty meetings there. The following year they moved from Long Sutton to Wrinton, when "considerable trade" fell into John Whiting's hands, though he does not tell us what sort of trade he was engaged in beyond mentioning that he had a shop.

In 1691 he and his wife attended the Yearly Meeting in London, "and a brave time we had together," he quaintly remarks. It was his first visit to the metropolis since he was there with his sister in 1675.

In 1694-5 John Whiting was brought again into close contact with William Penn, who, in the course of a visit to Somersetshire, lodged at his house at Wrinton, on more than one occasion. They held a great meeting at Wells, William Penn addressing some 2,000 or 3,000 persons in the Market Place, from the balcony of an inn. Officers were sent to break up the meeting, and eventually William Penn was haled before the Mayor. John Whiting, on this occasion, appears to have got the best of the Mayor

and his colleagues, and William Penn was dismissed. Eventually a house was hired for a meeting at Wells, the Bishop being on very friendly terms with John Whiting, and many came to it, in spite of the opposition that had been previously raised.

John Whiting's *Memoirs* close with Wells where, he says, he began and ended with a prosecution, and with a Bishop too, in each case. He decided to conclude his recital for the present, "and drop Anchor at Wrington, in Somersetshire, 1696."

There appears very scant material wherewith to bridge over the period from 1696 until John Whiting's death in 1722. It is uncertain in what year he came to London to reside.⁴ In 1700 he was present at the Morning Meeting when one of his manuscripts was read, and during the same year was nominated by the Meeting for Sufferings with others to peruse George Bishop's book of sufferings of Friends in New England, for a reprint, which actually appeared in two Parts, in 1703, as *New England Judged by the Spirit of the Lord*, and with addenda by John Whiting himself.⁵

In 1706 he was active in looking after Friends in the Fleet prison.

The Yearly Meeting of 1707 appointed him, with others, to get an account and catalogue of ancient Friends' books then in the possession of Thomas Raylton, the bookseller, and to inspect and treat for them, reporting to the Meeting for Sufferings, which had power to purchase and distribute the books if thought fit. The precise connection between this appointment and his subsequent work is not at present ascertainable, but in the following year he brought in to the Morning Meeting a catalogue, and that Meeting proposed that the Meeting for Sufferings should print 500 copies, "or what number they judged it convenient to order." The proposal was adopted, and report made to the Yearly Meeting of 1708. The printing and distribution was to be carried out by Raylton⁶

⁴ I find by reference to the minutes of North Division of Somerset M.M. recently deposited in D., that John Whiting removed to London in 1699.

⁵ The two parts had been first separately published in 1661 and 1667 respectively.

⁶ The name of J. Sowle, presumably Jane Sowle, his mother-in-law, appears as that of the printer.

who was instructed to send two copies to each Monthly Meeting in England and Wales, bound in sheep's leather, the remainder of the editions being delivered in sheets to the Recording Clerk, Benjamin Bealing. The Yearly Meeting of 1709 instructed the Meeting for Sufferings to send it "to all other nations and provinces as they see meet." Copies in calves' leather were accordingly sent to New York, Long Island, East Jersey, Pennsylvania, West Jersey, Rotterdam, Amsterdam, Frederickstat and elsewhere. The full title was *A Catalogue of Friends' Books; Written by many of the People, Called Quakers, From the Beginning or First Appearance of the said People, Collected for a General Service,*⁷ By J. W. On the title page he added the significant passage, "Go, write it before them in a Table, and note it in a Book, that it may be for the time to Come." *Isa. xxx. 8.*

The *Catalogue* occupies, with Supplement, 238 pages, and the books are catalogued with abbreviated titles under the author's names, alphabetically, with date of issue, size, whether broadside, folio, octavo, etc., and number of sheets. Interspersed are a few biographical notes, such as place of birth or residence, date and place of death. This arrangement has, in the main, been followed by Joseph Smith, but with considerable amplification. In the entry respecting his own works John Whiting describes himself as "of Naylsey, after of Wrington in Somersetshire, now of London." He mentions eight books or pamphlets of his own writing—Joseph Smith gives twenty-one items under his name.⁸

At the conclusion of the English catalogue is a list of books in High and Low Dutch, covering twelve pages. This is followed by a list of upwards of one hundred "books wanting" to be purchased by Thomas Raylton towards "Compleating of this Collection." The inference is that

⁷ How far the words, "Collected for a General Service," imply the entire approval of the Society of the books mentioned in the *Catalogue* is not known. This approval is assumed by the writer of an adverse pamphlet, issued during the Gibson controversy. See *Saul's Errand to Damascus*, etc., 1728, p. 33.

⁸ Among these is *A Memorial concerning Sarah Scott*, who was his niece; and *Testimonies* concerning Charles Marshall, Elizabeth Stirredge, John Banks, and John Gratton.

the "Collection" is that which we now call the Reference Library (D.), on which London Meeting for Sufferings had already bestowed much care. The Supplement contains a list of "some Books omitted and some added."

Amongst the copies of the *Catalogue* in D. is one that belonged to Francis Bugg, containing notes and memoranda in his own handwriting. He gave it to his grandson, John Phillips, of St. John's College, Cambridge, in 1723, and it was presented to Morris Birkbeck by Thomas Bland, of Norwich, in 1794. Another copy that belonged to Morris Birkbeck will be noticed in the article upon him and his work.

Oldys, speaking of catalogue making, writes as follows: "Honest John Whiting has surely in this work quite borne away the garland, and left it a choice legacy to painful librarians, and as a looking-glass even to learned academies."

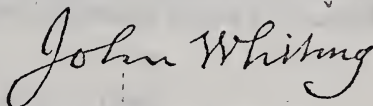
In later times similar praise from a high authority was accorded Joseph Smith's work.

John Whiting died in the parish of St. Andrew's, Holborn, of a fever and inward wasting, 12th of Ninth Month, 1722, aged sixty-seven years. On the 16th the body was taken to the Bull and Mouth Meeting House, and from thence to Long Acre Burial Ground. In the Minute Book of the Meeting for Sufferings under the latter date, occurs the following entry: "No Meeting for Sufferings on account of the burial of our much-valued and truly serviceable ancient friend, John Whiting."

Long Acre Burial Ground was held on lease from 1675 to 1757, when on the expiry of the second lease, the land passed into other hands, and in 1869 William Beck described it as covered with "a dense mass of buildings," so that the dwellers in the neighbourhood were ignorant of its existence. The *Weekly Times and Echo* of 5th of Sixth Month, 1892, contained an account of "an extraordinary discovery of human remains," owing to some excavations made for construction of new premises in Long Acre; various conjectures were made respecting the deposition of these bones, but no evidence respecting them was forthcoming, whilst the date of the erection of the buildings on the spot showed that no interment could have taken place for nearly 150 years.

The mystery was soon solved. Joseph Smith came into the Friends' Central Offices, 12, Bishopsgate Without, with a copy of the newspaper, and with some excitement exclaimed, "That is our old burial ground at Long Acre—John Whiting was buried there." The Surveyor for the district was communicated with, and very kindly gave his assistance and sanction for the removal of the bones. By subsequent order of the Six Weeks Meeting (the finance committee of London and Middlesex Quarterly Meeting) some 510 skulls and portions of other bones were removed and re-interred in the Friends' Burial Ground, Isleworth, and over them was placed a stone, with a suitable inscription, giving the history of the re-interment.⁹

ISAAC SHARP.

A handwritten signature in cursive script that reads "John Whiting". The letters are fluid and connected, with a prominent flourish at the end of the word "Whiting".

FACSIMILE OF SIGNATURE.

A New Book on George Fox.

Selected events on the life of George Fox are presented with much freshness by Ernest E. Taylor in his *Cameos from the Life of George Fox* (Headley, small 8vo, pp. 119). The book is a reprint of the articles which appeared last year in *The Friend* (Lond.), with considerable additions. The illustrations represent George Fox, Oliver Cromwell, James Nayler, Preston Patrick Meetinghouse, Scarborough Castle, Swarthmore Hall, and a page of the MSS. Journal of George Fox. The index was prepared in D.

⁹ See *The Friend* (Lond.), vol. 32 (1892), p. 590.

American Letters of Edmund Peckover.

In the possession of Alexander Peckover, of Wisbech, are nine letters written by Edmund Peckover in connection with his visit to America in 1742-43, to his brother and sister-in-law, Joseph and Anne Peckover, of Fakenham, Norfolk.

Some extracts from these letters are here printed. These give a touching insight into the inner feelings of a travelling Minister, not often revealed in printed Journals—a tender love to family and friends, a longing for news from the home-land, and a happy prospect of return when the right time should come.

Many of the Friends referred to are mentioned in Albert Cook Myers's *Hannah Logan's Courtship*.

I.

London, 8th of 5^{mo}, 1742.

We are to go on board on 7th day morning to Graves end, the ships name, *The Frances*, Judson Coolidge, Commander. Friends have provided very plentifully for us all. There are very good accommodations; the vessel is about 200 Tons. I sold my horse to a Fd. at Hartford for 5 Guineas.

II.

ffrom the Downs, 11th of 5^{mo}, 1742.

We are just come to anchor here, 10th hour this morning. Several men of War were ordered out to Scour the Channell from Privateers. My dear companions, M. L.¹

¹Michael Lightfoot was born in Ireland in 1683. In 1712, with wife and family, he emigrated to Pennsylvania, and was resident at New Garden, Chester county, until 1743, in which year he removed to Philadelphia. He travelled extensively as a preacher, including a visit to Ireland and England in 1740-42. For eleven years he filled the post of treasurer to the Province of Pennsylvania. His death took place, after a short illness, in 1754. He was a son of Thomas Lightfoot, of Cambridgeshire, later of Ireland, and lastly of Pennsylvania.

For M. Lightfoot, see THE JOURNAL i. 95n; *The Friend* (Phila.), vol. 31 (1858), pp. 148, 156; Bowden's *Hist.*, ii. 387; Woolman's *Journal*; *Coll. Mem. Penna.* For Thomas Lightfoot, see *The Friend* (Phila.), vol. 29 (1855), pp. 28, 36, 45, 53, 60; Bowden's *Hist.* ii. 260.

and J. H.,² hold yet bravely from sickness. I forgot, in my list of Debts, to mention 4^h od money due to Robt Carrick, of Newcastle, for 2 Casks of Raisins Haggitt bought of him. I hope thou wilt please to write to Poor Haggitt, for whom my heart almost bleeds.³ Please to let my daughter know the contents hereof.

III.

Dangey Ness, 25 5^{mo}, 1742.

We have hitherto had but very indifferent settings of, having been several times of in the Channell, but could not Get forward for Contrary winds. We are in company of Near 40 Sail of ships, which are forced to Anchor as well as we. If Newgate had been Searched for a heathenish, Swearing Company, I think it could not have furnished a Worse Sett than we have got. We have 12 men, besides 2 passengers, & our Selves. Pray let me have the Benefit of your Prayers. It is now a time of great Probation to us, being thus destitute of our beloved Fds company, & yet cannot Get hardly any way forward. Tis now 2 Weeks, & have got but 30 miles. It is Counted a very good passage if it can be made in 5 or 6 Weeks time from the Lands End. Pray, dear Sister, mention if [thou] hears anything from my Poor Prodigall.

IV.

Philadelphia, 25 7^{mo}, 1742.

I wrote to you the day after we Landed, which was at New York, 15 Instant, after a Passage of 9 Wks and 5

² John Haslam was of Handsworth Woodhouse, Yorkshire. At about twenty-five years of age he received the call to the ministry, and travelled in various countries. His death took place in his eighty-fourth year, at his home, in 1773.

See THE JOURNAL, i. 95, n. 96, 102, 107; *Piety Promoted*.

³ Haggitt Peckover was the eldest child of Edmund Peckover, and was born in 1718. In 1747, Jonathan Belcher, the newly-appointed governor of New Jersey, "at the request of some fids in London, brought over Edmund Peckovers son, who, for his father's sake, he says, he will prefer on his reformation," but in 1748, the still wayward youth had to leave the Governor's service "for some misdemeanor." Later particulars of Haggitt are not forthcoming, except the fact that he lived at Yarmouth, Eng.

See *Hannah Logan's Courtship*, pp. 28n, 123, in addition to references in the Index to this book.

days from London, and 6 Wks & 5 days from Land to Land. 'Tis a long time to look towards my Coming back, but I am well Content, & know I am in the Way of my Duty to my Great & Good Master. Dear Hearts, let me hear of my Poor Haggitt; J cant mention him wth out Tears; nor dare I ask too much of you, who are such Good Parents to your own & mine. Pray, write me Long Letters. Oh! how do J long to hear from you.

V.

Virginia, 5th 9^{mo}, 1742.

I have been altogether Employed in my Journey of visiting the Churches, and am now about 500 miles from Philadelphia, & expect next week to be in Carolina, the furthest part of my Journey upon the Continent Southward. I have been at Abundance of Places in this Wilderness Country, where there is scarce 5 houses together in a 100 miles riding, and have been at some places, which I cannot possibly describe, or you conceive, being so different for building, scituation, and manner of way of Living to what is in Old England. I am blessed with a very good State of health, can Eat Indian Cornbread very well. I drink nothing but water, & In many places no other Liqueur to be had. They have no such thing as Malt drink, nor do I either Covet or want it. Please to mention what you think requisite about all my Poor Children & family, and wether there is a likelihood of Peace wth Spain or war wth France. I am near the place that I have heard my Father speak of he was at when in this country.⁴ Margt Preston⁵ (that was Langdale) is lately dead, also Robt. Jordan,⁶ both very Eminent ministers.

⁴ Alexander Peckover writes (1906), "We have no account of Joseph Peckover (E. Peckover's father) having been a Minister, nor any mention, besides that given in E.P.'s letter, of his having been to America."

⁵ Margaret Preston's maiden name was Burton. About 1710 she married Josiah Langdale, of Bridlington, Yorks, a noted Minister, who died while *en route* to America with his wife and children, in 1723. In 1724, she married Samuel Preston, of Philadelphia. Her death took place in 1742 at the age of fifty-eight.

See *The Friend* (Phila.), vol. 30 (1856), pp. 20, 28, 36, 93.

⁶ Robert Jordan sprang from a well-known Quaker family of Virginia. His grandparents, Thomas and Margaret Jordan, his father, Robert the First, his uncle, Benjamin, and his brothers, Joseph and Samuel, were prominent members and Ministers. Robert the Second was born in 1693. His elder brother, Joseph, and he were spiritually aroused by a visit, in 1718,

VI.

Philadelphia, 9th of 12^{mo}, 1743.

I have been quite through Virginia & Carolina, and some other parts, have travelled about 1,800 miles, have got about $\frac{1}{3}$ p^t of the Continent done. J. Haslam is here, & but in a poor state of health. We have not travelled to gether. It would not have suited either of us. He is naturally of a heavy, dull Temper & Disposition, &c., & Friends were pleased at the first we were easie to Go apart. In this City is Computed between 2 & 3,000 who Go under our Name. Dr M. Lightfoot is now with me. He have at present a Great deal of outward concerns on his hands that he Cannot write to his Friends in O. E. I think he is one of the Finest in this part of the world. They have had Great Losses that way in about 14 months time, about 6 of the most Eminent removed by Death, w^{ch} is no small loss to the Churches here, & several of them, if not all, have been in England, viz^t: John Salkield⁷, Marg^t. Preston (who was Langdale), Esther Clare⁸, Thomas

from Lydia Lancaster and Elizabeth Rawlinson, of England, and both gave a large amount of time to gospel work in their own land, and in Europe. R. Jordan was several times imprisoned for nonpayment of tithes. In 1728, he set out for Europe, in company with Samuel Bownas, and paid a lengthy visit to the British Isles. He was in England again in 1733. He died in 1742. There are several letters, written by R. Jordan to Thomas Story and Joshua Toft, in D.

See THE JOURNAL, i. 98, n; *Piety Promoted; The Friend* (Phila.), vol. 30 (1856), pp. 45, 53, 60, 68, 76, 84, vol. 34 (1860), pp. 4, 12; *Our Quaker Friends*.

⁷ John Salkeld was born at Caldbeck, in Westmorland, in 1672. He was "a lad of uncommon quickness at repartee and a very keen sense of the humorous." His missionary journeys were numerous and extensive. In 1704, he married Agnes, daughter of Edmund Pawley, of Whinfield, Westmorland, and in the following year his wife and he emigrated to Pennsylvania. After much active service in his adopted land, and a visit to his native country, he departed this life, in the year 1739.

An obituary notice in the *Weekly Mercury*, of Philadelphia, states that "he was long a noted Preacher, and by some folks called Bishop Salkeld. . . . He would, on Meeting days that were not Sundays, work with the plough or other husbandry, till the time called him to meeting, whither he would go in his leather jacket and deliver a lively discourse. . . ."

See *The Friend* (Phila.) vol. 33 (1860), pp. 372, 380, 388, 397.

⁸ Esther Clare, with her husband, William Clare, removed, in 1714, from their home in Newtown, Cheshire, to Philadelphia. Her ministry was exercised over a large area, including Great Britain and Ireland, which were visited in 1721-23. She died in 1742, aged sixty-eight.

See *The Friend* (Phila.), vol. 30 (1856), p. 36.

Chalkeley, Robt Jordan, John Estaugh⁹, Jno Cadwalader,¹⁰ all famous in their day & Ended well, & left good savours behind them. There are 2 English Friends on the Continent be sides myself, visiting the Churches, viz. J. H. & Samll Hopwood.¹¹ This Frd Came over wth Dr Moses Aldridge¹² (whom I have not yet seen, nor Eliphall Harper,¹³ who has had a very great loss by sea, &, Poor Woman, is very much reduced to low circumstances),

⁹ John Estaugh was born at Kelvedon, in Essex, in 1676. He was first impressed with Friends' views by attending the funeral of a Quaker neighbour, at which Francis Stamper preached. In 1700, he accompanied John Richardson, Thomas Thompson, and Josiah Langdale across the Atlantic. On the accomplishment of his service, not feeling any drawing to return to his native land, he settled in America, and shortly afterwards married Elizabeth Haddon, of Haddonfield, N.J. In 1708 he visited England, and again in 1720-23 (see his name in the "Book of Ministering Friends," *THE JOURNAL*, i. 23), and 1725. With John Cadwalader, he visited Tortola, in 1742, and on this Island, these two earnest labourers laid down their lives within a few days of one another, J. Estaugh having caught cold at the funeral of his friend.

Elizabeth Estaugh gives some valuable information respecting her husband in her Testimony, prefixed to J. E.'s *Call to the Unfaithful Professors of Truth*, a little book printed by B. Franklin in 1744, and several times reprinted. Further particulars of his life may be seen in *The Friend* (Phila.), vol. 30 (1856-7), pp. 108, 116, 124, 132, 141, 148, 156, 165, 172, 180; *Piety Promoted*; *Fragmentary Memorials of John and Elizabeth Estaugh*, prepared by Hannah (Joseph) Sturge in 1881; Longfellow's *Elizabeth*; Wood's *Social Hours with Friends*, p. 240.

¹⁰ John Cadwalader appears first on the page of Quaker history as a travelling preacher in Pennsylvania, and he must have spent much of his life visiting from place to place. He was in England and Ireland in 1732-34. In 1742, in company with John Estaugh, he landed on the Island of Tortola, and here, shortly after, he laid down the body and rested from his arduous labours, aged nearly sixty-six years.

See *THE JOURNAL*, i. 96n; *The Friend* (Phila.), vol. 30 (1856), p. 101.

¹¹ Samuel Hopwood was born at Tadcaster, Yorkshire, in 1674. He settled at St. Austell, in Cornwall, and married Ann Freeman at Treganceves, in 1706. He engaged in ministerial work in England, Wales, and Ireland, and, after the death of his wife, for five years, in America. His death occurred in 1760.

See *THE JOURNAL* i. 95, n. 107; *The Friend* (Lond.), vol. 5 (1847), p. 21. For an account of his son, Alexander, see *Piety Promoted*; Evans's *Youthful Piety*.

¹² Moses Aldridge was born in 1690 and was convinced of the principles of Friends when about twenty-five years old. He travelled in the ministry in many parts of his own country, and in 1739 visited Great Britain. His death took place in 1761.

See D. Robson MSS.; *THE JOURNAL*, i. 103.

¹³ Not much seems known of this Friend, save that she travelled in the eastern parts of North America, and visited Europe in 1730. She died at Wilmington, 1747.

See *The Friend* (Phila.), vol. 30 (1857), p. 261.

about 1 yr & $\frac{1}{2}$ Since. The weather is much more uncertain here Than in England, but in the main it have been a very moderate winter. I must not bemoan my hardship that I have not heard one word from your Dr selves, nor any of my Children or Friends, Since I Left you. I endeavour to bear it as well as possible. If [you] would please to write any time to London, & direct to Tho Hyam or David Barclay, there is Scarce a month passes wth out an Oppertunity of sending to these parts. J. H. have had 2 L^{rs}. Please to Give my Dr Love to all my Dr Children, from whom I want to hear, having wrote severall times to them all. This is the 4th Letter I have wrote to you since I landed in America. I have mett wth a Daughter of Joshua Urings; she lives in this place, is married to one John Jones, a Shoemaker, & lives very Neat, &c, does not Come to our meetings, But extremely glad to find any of her Fathers Relations. Her name is Rebecca. She very much want to see the Book N. U. put out of his Voyages, &c. S^d Jos. Urings widdow y^t was is now living. I expect to see her to morrow in the Country. She have about 12 Children by another Husband.

VII.

Long Island, 29th 3^{mo}, 1743.

John Gurney, of Norwich, have been so kind to write me a very kind & Comfortable Letter, which I rec^d about a month since, but had not the happiness of hearing from you. There is a very honest young man, who have lived at s^d City [Philadelphia] about 7 years, is Going over in this vessell by which This Letter Goes. He promis me to come down to Norwich & Fakenham & Wells, & See you all. (His name is Elias Bland, son of Jn^o Bland, of Lombard Street, London.) He have been very often wth me & will give you a Relation of my visit, &c.

VIII.

Philadelphia, 23 7^{mo}, 1743.

I have had the Satisfaction to receive your very acceptable Letters, dated in 11^{mo}: & 2^d mo: Last, which gave me Unexpressible Ioy. I am not unsensible how thou art affected by reason of the little sense of Religion w^{ch} I fear yet remains on my Poor Son, Haggitt. R. H. have

wrote to me how near he have been (to all appearance) being taking out of the world. I hope it may have a Good Effect upon him. Oh! my Dear & Tender Brother, still have some regard towards him. Upon me let all his misconduct & disrespect & undutyfullness towards thee, &c., Light. I would no ways have him in the Family. My Dr Son, Joseph,¹⁴ have wrote to me severall times. I have also rec^d one from my Dr Lydia & my other two Daughters. There are Two Women Friends (I suppose now on the sea), who are Going to England to Vissit frds there, Their Names are Elizabeth Shipley¹⁵ & Esther White.¹⁶ The former is Esteemed one of the finest Ministers That was Ever raised up in these Parts. They & I are well acquainted.

IX.

Philadelphia, 26 11^m, 174 $\frac{3}{4}$.

I am waiting for a Passage for Barbadoes, &c. It's Expected we shall Get away in a little time. I have no Companion of a frd to Go with me. I have my Journall Copyd over, which, wth the Copys of Certificates, I hope you will receive by first Vessell y^t Goes from hence to London. This, I think, Goes by the way of Ireland. (There have no Vessells Gone from hence, I think, of 2 or 3 months for Europe.) Yesterday I had my Parting meeting here, the Greatest meeting of our Society that was ever known here. The Vessells name y^t I go in is called *The Grafton*, Thomas Bay, Master.

We are among those who believe that any who care not about their early origin, care little for anything higher.—Ancient Coates Motto. See *Genealogy of Moses and Susanna Coates*, 1906.

¹⁴ In addition to his son, Haggitt, E. Peckover's family consisted of Lydia, b. 1720, Joseph, b. 1723, Katherine, b. 1725, and Hannah, b. 1727.

¹⁵ Elizabeth Shipley was a daughter of Samuel Levis, of Springfield, Pa., and became wife of William Shipley in 1728. Her married home was at Wilmington, D.C. She died in 1777, aged about 87.

See *Coll. Mem. Penna.*

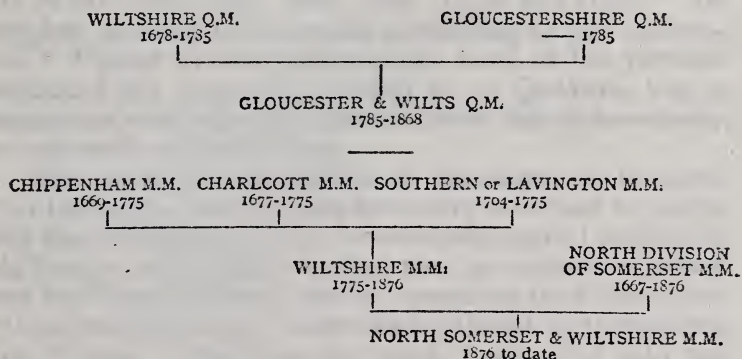
¹⁶ This Friend was daughter of Thomas Canby, of Bucks Co., Pa., and was born in 1700. Her first husband was John Stapler, and her second, John White. Her death took place in 1777; she was a Minister more than fifty years.

See *Coll. Mem. Penna.*

Meeting Records.

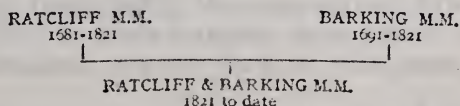
AT DEVONSHIRE HOUSE, LONDON.

Wiltshire Quarterly Meeting,	1678-1785.	3 vols.
Chippenham Monthly Meeting,	1669-1709.	1 vol.
Do.	do. 1714-1775.	4 vols.
Charlcott Monthly Meeting,	1677-1775.	4 vols.
Southern or Lavington M.M.,	1704-1775.	4 vols.
Marlbro' Meeting,	1719-1756.	1 vol.
Wiltshire Monthly Meeting,	1775-1876.	7 vols.



AT DEVONSHIRE HOUSE, LONDON.

Ratcliff Monthly Meeting,	1681-1821. ¹	12 vols.
Barking Monthly Meeting,	1691-1727.	2 vols.
	1732-1734.	1 vol.
	1743-1821.	8 vols.
Ratcliff and Barking M.M.,	1821 to date.	



¹ The volume, 1701-1710, was restored to its place in 1900, having, apparently, been missing 190 years!

Friends at Newbury, Berkshire.

In Mr. W. Money's able and voluminous *History of Newbury* (1887) there are numerous passages relating to the Friends who formerly flourished in the old Berkshire town. On pages 523-526 there are a series of extracts from the Churchwardens' presentments of those who were charged with absenting themselves from the parish church, refusing to pay dues and church-rates, not receiving the sacrament, leaving children unbaptised, etc. These bear date in the years 1665, 1666, 1667, 1670, and 1675.¹ In 1693 four persons are returned as refusing to pay church-rates. Except in one presentment, none of the persons mentioned are expressly referred to as Quakers, but a comparison with other documents shows this to have been the case with several of them.

The municipal authorities in Newbury, as in some other boroughs, seem to have been very reluctant to put in force the enactments of the Government against peaceable neighbours, and in 1681 we find that an order was issued from the Court of King's Bench, requiring that the names of those who had been "indicted for absenting themselves from Church" should be forthwith "extracted into the Exchequer." "This mandate," says Mr. Money, "appears to have had the desired effect on the Newbury Court, as at the next Sessions the names of the Quakers formerly imprisoned were called over, and so many of them as appeared were remanded to the Town prison into the custody of John Dandridge, Serjeant." Sixteen persons put in an appearance (all of them men). The names in this and the following cases will be found in the list below.

Two years later (1683), the same sixteen Friends, with two more added to their number, were called at a Court of Quarter Sessions, and the Oath of Allegiance was read

¹ In the Churchwardens' accounts, 1681, 1682, we find :—

Re ^d of the Quakers	..	..	..	..	3	2	0
P ^d to Hugh Kettle for prosecuting the Quaker	..				10	0	

and tendered to them, when they all refused to take it. After this tender they were re-committed to the borough prison, under the charge of John Dandridge, who was bound over in the sum of £10 each for their appearance at the following Sessions. At the same time the attendance of ten females was required. Of these, five were wives of the men Friends, and four were "spinsters." The tenth was Anna Hyne, whose husband, Thomas, does not seem to have been a Quaker. But at the same Sessions, Thomas Hyne, Jun., who was probably their son, and who carried on the business of a tanner at the adjoining village of Shaw, was bound over with his surety, Thomas Pearce, weaver, in the sum of £10 to appear at the same time; and Edward Crosby, clothworker, was bound over in the same amount for the appearance of Mary, wife of Robert Gosling (not one of the men Friends charged).

At the next Sessions true bills were found against the ten women Friends and young Thomas Hyne, and Messrs. Pearce and William Paradise became sureties, in the sum of £10 each, that the accused would appear and answer to their indictment at the next sitting of the Court. One wonders whether these proceedings had anything to do with a decision arrived at in November of the same year (1683) that a common prison should be erected at the expense of the Corporation, the said prison consisting of two rooms with garrets, and butchers' stalls underneath.

In October, 1684, the retiring Constable, Francis Cox, presented twenty-four persons, some of them Friends and some belonging to the other Nonconformist bodies, "ffor not repairing to the Parish Church at Newbury to heare Divine Service and Sermon upon the two last Lord's Dayes comonly called Sunday, *vizt.* the 5th and 12th dayes of this instant October." No conviction, however, is recorded against these persons.

At the Court held in January, 1685, Thomas Hyne, Jun., and ten women (probably the ten women Friends before mentioned) were indicted for unlawfully assembling for religious worship, and being found guilty, it was ordered that Mr. Mayor and the Associate Justices send for them by warrant. Were the other men Friends at this

time in prison, and was young Thomas Hyne at liberty because he alone had been willing to give surety?²

Mr. Money's book does not contain any later instances of persecution against the Friends. In February, 1688, when James II. was vainly endeavouring to conciliate the Nonconformists, a number of Dissenters were elected as Aldermen and Common Councillors at Newbury. Of these it is noted that "Robert Wilson refused to be sworn Alderman, and Robert Gosling refused to be sworn Councilman, whereupon their places were declared void." They were not to be tempted to abandon their Quaker principles by the prospect of municipal honours.

It was at Robert Wilson's house that the Friends held their meeting, as appears from the "Return of Conventicles" made in 1669, and preserved in the Lambeth Palace Library (Tenison MS. 639). At a later date, a small Meeting House was erected near Bartholomew Street. It has been used of late years as a candle factory and for other purposes. The Friends' Burying Ground is still preserved in Mayor's Lane, at no great distance from the railway station.

The following list gives the Quaker families whose names occur in the entries given in Mr. Money's book, and may be of service to those interested in Friends' genealogy:—

AVELYN.—Edward Avelyn imprisoned for refusing oath, 1681, 1683.

BOND.—Thomas Bond presented for not attending church, 1670.

BROWNE.—Richard Browne imprisoned for refusing oath, 1681, 1683; Elizabeth his wife also refused oath, 1683.

COX.—Abraham Cox presented for not receiving sacrament, 1665; reported as excommunicate, 1670. Robert Cox, weaver, presented for not receiving sacrament, 1675; refused oath and imprisoned, 1681, 1683.

GOSLING.—Mary, wife of Robert Gosling, apparently refused oath, 1683. Robert, and Mary his wife, presented for not attending church, 1684. Robert refused to take oath as Councilman, 1688.

² The objection of the early Friends to "giving surety" is illustrated by Thomas Ellwood's words relating to Sir William Bowyer, "We told him that knowing our innocency, and that we had not misbehaved ourselves, nor did meet in contempt of the King's authority, but purely in obedience to the Lord's requirements to worship Him . . . we could not consent to be bound, for that would imply guilt, which we were free from."

GRAY.—Joseph Gray, weaver, presented for refusing church dues, 1665, and, in 1675, for not receiving sacrament. John, Joseph, and Benjamin Gray imprisoned, 1681, 1683. Sara, Joseph's wife, refused the oath, 1683; presented for not attending church, 1684.

HUTCHINS.—Anna Hutchins, spinster, refused oath, 1683; presented for not attending church, 1684, as was also Richard Hutchins, Jun.

HYNE.—Anna, wife of Thomas Hyne, Sen., refused oath, 1683, as did Thomas Hyne, Jun., of Shaw, who was indicted for unlawful assembly, 1685.

JOHNS.—John, Robert, and Thomas Johns imprisoned for refusing oath, 1681 and 1683. Margery Johns presented for not attending church, 1684.

KNIGHT.—Elizabeth Knight, spinster, refused oath, in 1683; presented for not attending church, 1684.

MARSHE.—Thomas Marshe presented for not attending church, 1670; imprisoned for refusing oath, 1681, 1683; refused to pay church-rate, 1693.

MILLS.—Edward Mills refused to pay church dues, 1665; imprisoned for refusing oath, 1681, 1683, as was also William Mills, Jun. Maria or Marion, Edward's wife, also refused oath, 1683.

OSGOOD.—Mary Osgood, widow, presented for not attending church, 1670, and for not receiving sacrament, 1675.

PLANT.—John Woodes, *al.* Plant, presented for not attending church, 1665. John Plant, Jun., imprisoned for refusing oath, 1681, 1683.

STEPHENS.—Bridget Stephens, spinster, refused oath, 1683; presented for not attending church, 1684.

STRONGE.—John Stronge imprisoned for refusing oath, 1681, 1683. Prudence his wife refused oath, 1683; presented for not attending church, 1684.

STYLES.—Joseph Styles imprisoned for refusing oath, 1683.

TOVEY.—William Tovey imprisoned for refusing oath, 1681, 1683.

WATERMAN.—John Waterman imprisoned for refusing oath, 1681, 1683.

WEBB.—Elizabeth Webb refused oath, 1683.

WILSON.—Robert Wilson, flaxdresser, and Maria his wife, both returned as excommunicate in 1667. The Meeting was held at their house in 1669 (Lambeth Return). In 1670, R. W. was still excommunicate. He was imprisoned for refusing the oath, in 1681 and 1683. His wife refused it in 1683; and was presented for not attending church, in 1684. He refused to take the oath as Alderman in 1688. Priscilla Wilson was presented for not attending church in 1670.

W. H. SUMMERS.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Fragmentary Extracts from the Records in the
Diocesan Registries at York and Chester.

I. AT YORK.

WESTMORLAND.

Windermere. 1669. Jno. Spooner and Anna his wife, Anne Wilson, widow, Quakers, & for standing excommunicate & not receiving the communion.

YORKSHIRE.

Middleton (near Pickering). 1669. Atkinsons, etc, for Quakers or sectaries that come not to church.

Hackness. 1665. Beccay, da: of Anne Wace, etc., for Quakers, Schismatickes, & Separatists that come not to Divine Service.

Coley (near Halifax). 1663. Turners of Midgeley, Quakers.

Royston. 1663. Mary Viccars, Priscilla Blackbourne, for Quakers.

LANCASHIRE.

Prescott. 1663. Edward Lyon & Alice his wife, Robert Lyon, Jeremiah Lyon, for being Recusants & Quakers.

NOTTINGHAMSHIRE.

Norwell. 1665. Francis Husband & Ellen his wife, for Quakers & Separatists.

II. AT CHESTER.

LANCASHIRE.

Ormskirk. Sep. 1670. Edvardum Lyon etc de Bickerstaffe, Quakers. June 3, 1671. Edw: Lyon et Aliciā eius ux, Quakers.

Liverpool. Dec. 9: 1671. Edvardum Lyon et Aliciā eius ux, etc., etc., omnes de Biccorsteth, Quakers.

Ormskirk. May 4: 1672. Edvardū Lyon et Aliciā eius ux de Biccursteth, Quakers.

Ormskirk. May 14: 1673. Edward Lyon de Biccursteth, Quaker; Edward Lyon, rs. Churchlaye, unpaid.

Ormskirk. 1679. Jonathan Lyon et eius ux de Biccursteth, Quakers.

CHESHIRE.

Stockport. June 3: 1671. Johem Sydebotham, shoemaker, et Ellenā eius ux, Quakers, for not coming to Church [elsewhere J. S. is presented as Presbyterian].

Mobberley. Nothing is presented but Quakers and Independents, who were also presented, Anno 1670.

Farnworth. 4 May, 1672. Savage Mason, A Quaker, for carrying about schismatical pamphlets.

Budworth Magna. 1669. William Gandy, for teachinge schoole without any licence that's knowne.

. . . . for keeping a meeting house for Quakers & Anabaptists.

Sandbach. May, 1673. Rogerū Turner for a Schismatick or Quaker, for suffering one Joseph Cope to preach in his house, whither many persons resorte, but doe not come to their pish Church.

G. LYON TURNER.

To be continued.

Friends on the Atlantic.

A vivid and full account of experiences of ministering Friends while crossing the Atlantic is given in the *Travels of Martha Routh*, a MS. of 123 pages in D. Martha Routh crossed to America in 1794, in company with John Wigham, Samuel Emlen, William Rotch, and other Friends, and returned to England in 1797, with Charity Cook, Mary Swett, and John Wigham. In 1801, she was again on the Atlantic, with her husband, and in company with Charity Cook and Mary Swett. These diaries present lively pictures of life on board ship, and reveal M. Routh busily knitting garters for John Wigham, Samuel Emlen, and William Rotch, J. Wigham looking after the interests of "the little cow," and Mary Swett "trying to make yeast as they do in America"; but not to the omission of thought and care for the interests of all on board.

The Collection of Friends' Books, in the Library of Haverford College, Haverford, Pennsylvania.

The Library of Haverford College was established at the time of the founding of the institution in 1833. It was planned to be chiefly a library of reference for the students, and has continued to be administered and added to on that basis. It cannot, therefore, be considered essentially a Friends' Library, but, as the college is a Friends' institution, Friends' books, and books relating to Friends, have always been considered a necessary part of the equipment, and number one on the register is Sewel's *History of the Quakers*.

At present the collection of Friends' books consists of about two thousand volumes, and not less and probably more than one thousand unbound pamphlets. With very few exceptions, the collection is strictly one of books written by Friends or others on subjects directly connected with the Society. There is in it a fair representation of folio first editions of the writings of the early Friends, and a large number of the quarto tracts of the seventeenth century. There is a copy of the folio first edition of Fox's *Journal*, containing leaf 309, afterwards cancelled; also two copies of the first edition of Barclay's *Apology* in English, one of the same in Latin, and also a copy of almost every subsequent edition. The edition of Sewel's *History* in English, Philadelphia, 1728, is interesting as perhaps the first book upon which Benjamin Franklin worked after he set up his printing press in Philadelphia. There are also the edition of *Sewel* in Dutch, Amsterdam, 1717, and the first three editions in English; Croese's *History* in Latin, and in English; a copy of the little book issued by the followers of George Keith, giving a statement of their doctrines or "A Confession of Faith." This was printed by William Bradford in 1693, and is of extreme rarity. There is also a copy of Sophia Hume's *Exhortation to South Carolina*, printed by William Bradford in 1748; of *The Journal of Thomas Chalkley*, printed by

Benjamin Franklin in 1749; of George Fox's *Spelling Book*, printed in Newport, Rhode Island, 1769; of Penn's *Fruits of Solitude*, printed 1749, at Newport, Rhode Island, by James Franklin, a brother of Benjamin Franklin; of the *Reliquiæ Barclaiianæ* (lithograph), 1870, of which only a very few copies were printed for the use of the Barclay family.

The collection contains sets more or less complete of all the important Friends' periodicals. The sets of *The Friend* (Philadelphia), *The Friend* (London), *Friends' Review*, *Friends' Quarterly Examiner*, *The Yorkshireman*, and several others, are complete; the sets of the *British Friend*, *Irish Friend*, *Manchester Friend*, Elisha Bates' *Monthly Repository*, *Christian Worker*, and others, sometimes lack but a single volume. The collection of literature, particularly the pamphlet literature, relating to the "Separation of 1828," the Wilbur difficulties, and the "Beaconite Controversy," is large. The sets of printed Minutes of the Yearly Meetings of London, Dublin, and of all the American Yearly Meetings are very full, and the same may be said of the *Disciplines*. The set of *Annual Monitor* is also very nearly complete. The later literature relating to the history of the Society is well represented.

There are few manuscripts. One of the most interesting is the autograph proposal of William Bradford, addressed to "the Half-Yearly Meeting of friends held at Burlington, the 3rd of y^e first month, 1687/8," offering to print "a large Bible in folio."

There is also the manuscript of Clarkson's *History of the Abolition of the Slave Trade*.

It will be seen from this brief account that for the student of the history of the Society, the Haverford collection is one of the best in America.

ALLEN C. THOMAS.

NOTE.—There are two printers of the same name, William Bradford, mentioned above. The elder William married Elizabeth, daughter of Andrew Sowle, of London, and emigrated to America about 1682. His son, Andrew, was also a printer. The younger William appears to have been a nephew of Andrew Bradford and to have succeeded his uncle as printer for Friends. William Bradford, Sen., died in 1752, aged 94.—EDS.

The late Duke of Argyle's Estimate of Elizabeth Fry.

There is one other solitary figure which passes vividly across the stage of memory as I recall those days—the figure of one who left a deep impression on her time and a lasting blessing to the generations following. I refer to Mrs. Elizabeth Fry, the great Quaker philanthropic reformer. The story of her entering, alone and entirely undefended, into a prison reserved for abandoned and vicious women of whom even the keepers were so afraid that they never could go except in company, is a story which used to thrill me with admiration and astonishment. It was a great pleasure, therefore, to meet this illustrious woman. She was the only really very great human being I have ever met, with whom it was impossible to be disappointed. She was, in the fullest sense of the word, a majestic woman. She was already advanced in years, and had a very tall and stately figure. But it was her countenance that was so striking. Her features were handsome in the sense of being well-proportioned, but they were not in the usual sense beautiful. Her eyes were not large, or brilliant, or transparent. They were only calm, and wise, and steady. But over the whole countenance there was an ineffable expression of sweetness, dignity, and power. It was impossible not to feel some awe before her, as before some superior being. I understood in a moment the story of the prison. She needed no defence but that of her own noble and almost divine countenance. A few well-known words came to my mind the moment I saw her: "The peace of God that passeth all understanding." They summarised the whole expression of her face. It is a rare thing indeed, in this poor world of ours, to see any man or any woman whose personality responds perfectly to the ideal conception formed of an heroic character and an heroic life.

From *George Douglas, 8th Duke of Argyle, K.G., K.T.* (1823-1900), *Autobiography and Memoirs*, 2 vols.

A So-called "Quaker Highwayman."

A quaint, old, eight-page pamphlet, printed a hundred and fifty years ago, has recently fallen into my hands. It is illustrated by half-a-dozen woodcuts, two of which show the grisly gibbeting of thieves and murderers who have come under the law.

The pamphlet bears this title :—*The Surprising Life and Dying Speech of Tobias Donkin, the Quaker and Famous Yorkshire Highwayman, who was Executed at Tyburn, near York, October 6th, 1754.* The foreword goes on to state that Donkin was of respectable family, that he had a valuable estate at Beverley, and that he married a Yorkshire lady of beauty and fortune, who loved him so well that, even when he had run through his money and had lived wildly, she refused to leave him.

After that introduction follows "An Account of Mr. Donkin's Robberies." We find him cheating a travelling grazier, absconding from a Leeds inn without paying, and afterwards robbing the landlord who comes after him, and finally plundering a coach on the North Road.

Captured and clapped in jail, he confesses to the murder of a man, called Boward, who had been in love with Mrs. Donkin some time before. The said Boward, believing the husband to be absent, comes to Donkin's house, whereupon "the Quaker Highwayman" knocks him on the head, despoils him of the money he has, carries the body off, and places it in an outhouse of Boward's dwelling. A friend of the dead man, who knew where he had been, takes the corpse back to Donkin's door, where, when Mrs. Donkin opens, the dead man comes tumbling in. The murderer thereupon coolly carries the body off to throw it into the river, but he is followed, and, to avoid recognition, slips into a limekiln.

Those who are following him are other midnight marauders in reality, and, as they have been stealing bacon, they leave it there to dispose of later. Donkin, then, when they have gone, takes the bacon and puts the dead man in its place, so that there is a fine upset when the

robbers have brought their bacon to a receiver to sell. They open the sack and out tumbles the late Mr. Boward. The compiler coolly adds, "they were all committed to York jail, tried, condemned, and executed."

It was only when put in prison for robbery (having confessed to fifty robberies) that Donkin tells of his guilt of blood.

"The reason of his execution not being made public, was his belonging to a creditable family at Beverley, and having many friends in that county, which, for fear of disgrace, prevailed on the sheriff, and he was executed by four o'clock in the morning."

Such is the bald narrative, "printed in Bow Church-Yard, London," apparently in 1754.

This pamphlet I believe to be but an underhand libel on Friends by some unknown enemy. And my reasons for this view are these:—(1) In the Yearly Meeting Library is no trace of any reference to "the Quaker Highwayman"; (2) There is no such place as "Tyburn, near York." Tyburn, the famous execution ground for criminals was near London; (3) The leading features of the story are so suspiciously like those of certain tales, common to more than one epoch and more than one language: *i.e.*, the courted wife, the body falling in when the door is opened, the substitution of meat for the corpse in the sack. This last point will be recalled in one of Grimm's Fairy Tales; (4) No Quaker, I fancy, whether renegade or no, would be likely to swear "By Yea and Nay." (5) No trace of the family of Donkin is to be found in connection with Beverley. Mr. Lockwood Huntley, the borough librarian, writes, "I rather suspect it to be the production of one of those pedlars, who infested the roads years ago. It is almost identical with one of the episodes in the career of the famous highwayman, Dick Turpin."

Who the anonymous romancer was, who turned out this document, I cannot tell. Only, it seems clear that it must have been either a man anxious to besmirch the reputation of Quakers through malice; or else an ingenious scribe, paid to pen a novel and attractive tract for street hawkers.

ALBERT G. LINNEY.

Matthew Raven, Stainesgate, Essex.

When spending an evening with the Vicar of Steeplecum-Stangate, Essex, in September, 1882, I looked over the parish registers, and, with the Vicar's permission, copied some of the entries.

There was at one time a colony of Friends here, though all have long ago departed, and they possessed a Burial Ground, which I saw. It is a plot amongst the fields, and not very far from the road from Southminster to Steeple village. It is surrounded by a hedge, and shadowed by small elms. Knowing what it is, one can see the marks of graves, but there are no stones. It once had an opening and lane into the road, and the old people say that, as children, they used to run past the end of this way at night for fear of the ghosts of the Quakers. The plot is now grazed with the field in which it lies.

In the parish register are many entries of the births and deaths of the Friends, the latter being entered as "buried in ye Quakers' ground."

I extracted some entries, which tell a curious little history, as follows:—

Matthew Raven, a Friend, has a wife who is a Church woman. In November, 1732, they lose a baby, which is buried in the Friends' plot. Matthew himself dies in February, 1732/3, and is also buried there.^{*}

All the while it would seem that his wife had been wishing to have her children baptised, so, after her husband's death, she brings her daughters, Mary and Susan, aged ten and five respectively, and her boy, Michael, aged two, to the Rev Francis Thompson, to be baptised—which was done. Early in the year 1733 (*i.e.*, after 1st April), no date given, little Michael dies, and Mrs. Mary Raven,

^{*} The entry in the Parish Register runs thus:—

"Matthew Raven a Quaker from Staines gate was buried in y^e Quaker's Ground, lying in this parish, and affidavit made thereof by Sarah Pickman before mee Francis Thompson, Vicar of this parish, February the fourth, & y^e Customary Fee of two shillings was paid mee on y^e said fourth day of February."

There does not appear to be any entry of the burial in the Friends' Register.

persuaded possibly by her husband's friends, or wishing to lay the child beside him, buries him in the Friends' Burial Ground, to the grief of Mr. Thompson, who baptised him.²

FRANCIS CLEMENT NAISH.

Brewers Yard Burial Ground.¹

1682. Aug. 25, Kirkham. There is a place in this parish, wee call Brewers-yard, four or five miles distant, where the Quakers (the most incorrigible sinners I know) doe use to bury. . . I desire you, therefore, you may procure this may bee spooked of at Sheriff's table, that there places may be laid wast, or if not soe, some other remedy may be thought of for the preventing of their diabolical infatuation and infection.—RICHARD CLEGGE to ROGER KENYON.

From the MSS. of Lord Kenyon, quoted in *Pryings among Private Papers*, 1905.

² "Michael Raven, tho' baptized by me, Francis Thompson, Vicar, on y^e eighteenth day of last March, was interred among y^e Quakers in their Burying place in this parish, near his Father (who died an obstinate Quaker), January y^e 1."

In the entry of baptism, Michael is described as "son of Matthew Raven, a Quaker, and Mary, his widow, a Christian woman."

¹ There is little doubt the above title refers to the ancient Friends' Burial Ground at Little Eccleston, an isolated village five miles from Kirkham, twelve miles N.W. from Preston, situated on the high road from Garstang (six miles) to Poulton. The small plot of ground, with an old building, part of which was the original Meeting House, has been recently sold by Preston Monthly Meeting; restrictions as to building on the Burial Ground, etc, were inserted in the conveying deed. A stone, dated 1774, formerly part of the horseblock at Little Eccleston Meeting House, is now on the Preston Meeting House premises.

1669. By Indenture dated May, 1669, William Brewer, of Little Eccleston, yeoman, conveyed "a little garden or croft out of a close of land," containing "four falls of land or thereabout, to John White and Thomas Moone, of Wood Plumpton."

1690. An Indorsement of the same deed, "under the hand of John White, the survivor to the above parcel of land," states that "it was bought with a publick charge of Friends belonging to Fild Meeting for a burying place; and he did give grant and pass over the Premises . . . unto Richard Coward, Timothy Townson, Thos. Tomlinson, and Henry Tomlinson, all belonging to the said Meeting."

The last interment was in 1825.—DILWORTH ABBATT, Preston.

Hough-Barnes Marriage Certificate, 1676.*

This is To Certifie All persons whom it May Concerne That there Beinge Intended A Marriage Betwixt us, Thomas Hough, of Sutton, Jn the Countie of Chester, And Elin : Barnes, Daughter of William Barnes, of Great Sankey, Jn the Countie of Lancaster, with the Consent of Relations And ffor The Accomplishment of the same Accordinge To the good order of the people of God Did Acquaint ffreinds at A Monthly Meetinge at William Barnes Hous Jn Great Sankey The 20th Day of the 4th Month And Laying Before them the Jntentions of our Mindes That wee Did Intend To goe together in Marriage if they had Nothings against it ; There Beinge Nothings ffound against it, But ffor ffurth, satisfaction and Accordinge to the good Order of Truth They Desired A Certificate ffrom ffreinds at Their Monthly Meetinge Jn Chesshire Conceringe Thomas Houghs Clearness, which was Granted with A Generall Consent ffrom their Meetinge Beinge at Thomas Briggs Hous Jn Newton the 4th Day of the 5th Month, They Jn Chessire ffindeinge Nothings To the Contrary : which Certificate was Brought and Their Marriage Laid Before ffreinds at A Monthly Meetinge Beinge the 16th Day of the 5th Month at the Hous of Robert Barton of Bold in Lancashire Examination Beinge Made And Both parties Beinge found Clear Had the Generall Consent of the whole Meetinge : And The same was published Jn Their own pticular Meetinge And they Had The unanimovs Consent of ffreinds.

And Now in the ffear of the Lord and Before An Assembly of His people we Doe Take the one and other ffor Husband And wife soe Longe as we Doe Live

THOMAS HOUGH
THE MARKE OF
ELIN E HOUGH

* From original in D.

In witness whereunto we Haue put our Hands The
Third Day of the sixth Month Jn the year 1676 In the
prescens of

WILLIAM BARNES	THOMAS HADDOCK
JOHN CHORLEY	SAVAGE MASON
THOMAS BARNES	ELLIN CHORLEY
WILLIAM CROUDSON	ELIZABETH BARNES
JAMES WRIGHT	ELIZABETH HOUGH
JOHN SOUTHWORTH	MARY SOUTHWORTH
RICHARD HOULCROFT	MARY BARNES
JOHN EARLE	DEBORAH BARROW
SAMUELL DONBABIN	MARGARET MARSH
JAMES PENKETH ²	ELLENOR MINSHALL
JOHN MINSHULL	REBEKAH BARNES ²
WILLIAM SIXMITH	SARAH BARNES
WILLIAM BARNES JUNR	ALIS THOMESON
ROBERT TOMPSON	ALIS BARNES
RICHARD HANKISON	ALIS DUNBABIN

Endorsement : A Certificate ffrom ffriends Jn Lan-
cashire at A Meetinge Jn Sankey where Thomas Hough
And Ellin Hough were Married the 3^d Day of the 6th
Month, 1676.

Paul Bevan's "One Little Book."

In an article on the Bevan-Naish Library (ii. 91),
there is a reference to "one little book," which Paul
Bevan appreciated more than all his other books. This
book was *The Blood of Jesus*, by Rev. William Reid, M.A.,
published by Nisbet and Co., London. More than a
million copies of it have been circulated.

² James Penketh, of Penketh, weaver, married Rebecca Barnes, of
Great Sankey, at William Barnes's house in 1681/2.

Land in New Jersey, 1685.

Amboy, 27th March, 1685. My Lord, the maltratement I hav gotine in the province of Jersey by thir coursed Quakers who mind nothing but there own interest ; as for the proprietors I do not sie one fur they hav in the province nor is not to be had to them, but hills and rocks, for all the campione ground & river side ar takine up allradie by Quakers, Independents, Presbiterians, Anabaptists, and in a word by all the off scouring off hell. I went several tymes to Mr. Laurie,¹ the deputie Governor, as Mr. Droumond can shew your Lordship, enquering for that land your Lordship sold me. He told me several tymes he knew no land you had, but if I pleased I should have land, but such as was unaccessible ffor mountains & rocks, off which there is not a ffew in this province . . . will oblidge your Lordship in all conscience to giue me bak the two hundered and fifty pound I ordered my brother to give yow.—D. TOSHACH to the EARL OF PERTH, Lord High Chancellor of Scotland.

From the MSS. of Charles Stirling Home Drummond, quoted in *Pryings among Private Papers*, 1905.

Minister and Merchant.

About this time I went much to meetings, and run to and fro, the Lord helping me, without whom I could do nothing, for in him all fulness dwells ; and many were convinced, and our meetings were greater and greater, and many proved faithful ; but the priests raged sore, for I went abroad as much as I could, and kept my trade going too, my family also grew bigger and bigger, and my care was great to pay all I owed to every body, so that I was oft constrained to ride many miles after meetings to gain my markets on the second day of the week, and the Lord blessed me every way.

John Gratton in his *Journal*, anno 1678.

¹ Gawen Lawry, part proprietor of N.J., Friend and Minister.

Friends in Current Literature.

The first *Bulletin of Friends' Historical Society of Philadelphia* (Phila : Leeds and Biddle, 8vo, pp. 48) is to hand. It contains an Introduction by the President of the Society, Dr. Isaac Sharpless, articles by Amelia M. Gummere and Joshua L. Baily, and other matter. A. M. Gummere's article, "An International Chess Party," shows, in a forcible manner, the influence which such Friends as Dr. Fothergill, David Barclay, and others, exercised in public affairs during the period when the relations between the Mother Country and her American Colonies were very strained. Joshua L. Baily's paper is entitled, "The Progress of the Temperance Cause among Friends of Philadelphia," and is full of interesting reminiscences of action in reference to this important subject. The Society does not propose at present to publish its *Bulletin* at stated times. I feel doubtful whether there is yet room for another periodical of the same kind as THE JOURNAL, though the increasing interest taken in Friends' history on both sides of the Atlantic may, in time, warrant two independent publications.

Headley Brothers have just published another cheap edition, the sixth, of *Early Church History*, by Edward Backhouse and Charles Tylor, 8vo, pp. 292.

Poor Raoul and other Fables is the title of a little book by T. Edmund Harvey, M.A. (London : Dent, small 4to, pp. 48).

A selection from the poems of John Greenleaf Whittier has been made by Arthur Christopher Benson, son of a late Archbishop of Canterbury, and the compiler has contributed an Introduction (London : Jack, 8vo, pp. 283). He says, "Whittier stands out as probably the most aboriginal among the poets of America. . . . The American can lay his hand on Whittier and say that this poet, at least, is a pure and ingenuous production of the very soil and climate of the country. . . ." There is a portrait of the poet, and several illustrations. Among the latter is one intended to represent the breaking up

of a Friends' meeting, in which persons are seen shaking hands in all parts of the house ; the poet's words,

The elder folks shook hands at last,
Down seat by seat the signal passed,

in "The Meeting," might, however, be so interpreted by one not versed in Quaker methods.

Henry E. and Rachel M. Clark. A Memoir by one of their Daughters (Edith M. Clark) is a new record of missionary life, published by Headley Brothers (8vo, pp. 95). Henry E. Clark and his wife, with their two little girls, sailed for Madagascar in 1871, and their connection with Friends' mission work on that island lasted to the end of their lives. R. M. Clark died on the island in 1904, while on a visit with her husband, and H. E. Clark's decease took place at his home at Doncaster, in 1906.

In *McClure's Magazine* for November there is a twelve-page article on "The Hanging of Mary Dyer," by Basil King, which is admirably written and should be widely read. The three accompanying coloured illustrations are from paintings by Howard Pyle, and represent Mary Dyer speaking in a meeting, standing before Governor Endicott, and being led forth to death ; they are striking and beautiful. The introduction of the renunciation by "Jeffrey Pryde" of his Friends' principles on the scaffold brings out in sharp contrast the fortitude of Mary Dyer, but is there historical foundation for any such sad fall from Truth ?

Lewis H. Berens has dedicated his new book, *The Digger Movement in the Days of the Commonwealth, as revealed in the Writings of Gerrard Winstanley, the Digger, Mystic and Rationalist, Communist and Social Reformer* (London : Simpkin, 8vo, pp. 259), to "the Society of Friends (the Children of Light), to whom the World owes more than it yet recognises . . ." When preparing his book, Mr. Berens was in frequent communication with D, but he failed to find any reference to Winstanley in the writings of early Friends, although the opponents of Quakerism noted a resemblance between the followers of Winstanley and Fox.¹ The author,

¹ See Bennet's *Answer*, 1711 ; Dean Coomber's *Christianity no Enthusiasm*, 1678 ; and for further particulars of Winstanley, see Trevelyan's *England under the Stuarts* ; also *Wisdom of Winstanley the Digger*.

however, states his belief that the "most characteristic tenets and doctrines of the early Quakers" were drawn from Winstanley's writings. There were Friends named Winstanley living in Gerrard's native county of Lancaster, see *THE JOURNAL*, ii. 100, and Robson MSS. in D.

Some Little Quakers in their Nursery (London: Simpkin, 8vo, pp. 112), illustrated by the author,² is a delightful word-picture of infant Quaker life some half-century ago, as it was manifested at home, at school, at meeting, in the street and on other occasions.

John Dalton, by J. P. Millington, M.A., B.Sc., appears in "English Men of Science" series (London: Dent; and New York: Dutton, 8vo, pp. 225).

M. Elizabeth Brockbank's illustrations in Headley's reprint of *The Children's Meeting*, by M. E[ngland], are excellent, and are sure to help the circulation of this little narrative, founded on the words of Thomas Curtis, "Our little children kept the meetings up when we were all in prison, notwithstanding that wicked justice."

Helen (Cadbury) Alexander's life of her father, *Richard Cadbury, of Birmingham* (London: Hodder, 8vo, pp. 448), is a worthy record of a valuable life. It is a very readable book, of sustained interest from first to last, and is well illustrated. The author says,

In a life overflowing with work and activities of all kinds, Richard Cadbury found time to compile a book, which is now valued as one of the family's greatest treasures. It is a large, solidly bound volume, entitled, "The Cadbury Pedigree," and contains the details of family history which were thus collected for the first time in comprehensive form. From early manhood to the last year of his busy life, Richard Cadbury studied the records of his ancestors with thoroughness and affection . . .

Unhistoric Acts: Some Records of Early Friends in North-East Yorkshire, by George Baker, of York, is an excellent example of what research can do to illustrate the history of a family (London: Headley, 8vo, pp. 242). A large amount of valuable information has been brought together and set forth in this book, both in the text and in the numerous illustrations by Joseph Walter West, R.W.S., Adelaide Hoyland, Fanny Elizabeth Baker, and by means of photographs by the author, which adorn

² The authorship is known, but I respect the author's wish to remain anonymous.

this volume. The Baker family, naturally, occupies considerable space, but members of the Hartas, Hedley, Fletcher, Thistlethwaite, Bowron, Pearson, and other families receive full treatment. Various family manuscripts, as *e.g.*, Caleb Hedley's account of his journey to the Yearly Meeting in 1770, Sarah Hedley's memoranda of rather later date, and Joshua Hedley's journal of 1815, supply lively touches of every-day life in bye-gone periods. The author's desire to illustrate his history from contemporary events has led him somewhat unnecessarily far afield, as in the case of the long account of the last days of John Wesley (p. 75).

Headley Brothers have just published a collection of essays by Maria Catharine Albright, of Birmingham, with the title, *The Common Heritage* (8vo, pp. 137). The essays are as follows: The Open Secret, The Significance of Beauty, The New Comer, Claimants for the Heritage, The Throes of Earth, Incarnation, The Storehouse, The Eternal Now.

John J. Cornell, member and Minister of Baltimore Yearly Meeting, Park Avenue, has written his *Autobiography* (Baltimore, Md.: The Lord Baltimore Press, large 8vo, pp. 498). It contains "an account of his religious experiences and travels in the ministry" over many years. I have not had an opportunity to study this portly volume, but one extract (p. 383) will show the extent of the author's labours:—

I stated that in the past fifteen years I had visited all the Meetings of Friends of our branch in the United States but two, had attended each of the Yearly Meetings at least three times, and this had involved 50,000 miles of travel by public conveyance, and had taken fully three years of the fifteen of time.

The book is "dedicated to my beloved wives, Judith H. and Eliza H. Cornell," and contains portraits of the author taken at various ages, and a view of his home at Mendon, N.Y.

The Literary Causerie of *The Academy* (London) of July 28th, has Robert Barclay and his "Apology" as its subject, and is written by a lineal descendant, Edward

Jaffray. The author deals principally with the address to King Charles II. One of the several paragraphs quoted is described as "grand and dignified, if stilted," and the summing up represents Barclay as "a great master of English."

A Directory of New York Yearly Meeting (Rutherford Place) has reached me. It is a useful little publication, giving brief statements of the various activities of the Yearly Meeting, and lists of members under Monthly and Preparative Meetings.

"William Penn was born in his father's house 'upon Great Tower Hill, on the east side, with a court adjoining to London Wall,' in 1644." "At No. 21, 'the house on the south-west corner of Norfolk Street, Strand, the last house in the street, and overlooking the river' (the site of which is now occupied by the Arundel Hotel), William Penn lived for a time." I insert the above on the authority of Elsie M. Lang's *Literary London* (London: Laurie, 8vo, pp. 349).

The following appears in *Old Norfolk Inns*, by G. A. B. Dewar, London, 1906:—"The Star Hotel of Yarmouth is a house of little distinction. . . . The Nelson room upstairs has carved panelling nine feet high, black almost as bog-oak. . . . It is called the Nelson room merely because Keymer, a member of the Society of Friends, which still meets there each year, was allowed to paint a portrait of Nelson, still hanging on the wall."³

On the general subject of Anti-slavery, Sir Harry Johnston, in his book on *Liberia* (London: Hutchinson, 2 vols., 4to, pp. 1183), commends the work of Friends; but, with one exception, the connection of individual members of the Society with the early history of the country is not referred to. This omission has been noticed by several interested persons, and some study of the lives of Samuel Gurney, Hannah Kilham, Eli and Sibil Jones, and others is proceeding in D., with a view of supplying the omission. The exception above-mentioned is given in the following words (p. 155):—

³ Annie Youell, of 1, Broad Row, Yarmouth, informs me that she never heard of Yarmouth Friends meeting in the "Star" room, but she knows the name of Keymer as that of an artist. Was he a Friend, as stated above?

In 1835, the Pennsylvania Young Men's Society⁴ interested itself in the emigration to Africa. It was a Quaker organisation, and had very practical ideas on the subject of colonisation. This Pennsylvanian body therefore dispatched to Liberia one hundred and twenty-six Negro colonists, who were entirely men of their hands—blacksmiths, carpenters, potters, brickmakers, shoemakers, and tailors. . . . They were bound by vows of total abstinence. . . . Strong efforts were made to obtain for the Pennsylvania Young Men's Society tracts of land at Grand Basā. The Basā chief, Joe Harris, was induced to sell an island in the St. John's River in front of Edina. Here the one hundred and twenty-six emigrants sent out by the Quakers established themselves in a village called Port Cresson. But the Spanish slave traders, who still possessed great influence over the Basā chiefs, incited them to attack this Liberian settlement. The head of the little colony at Port Cresson refused to resort to arms. Consequently, when his settlement was attacked by the Basā people, eighteen of the colonists were killed, the houses all destroyed, and the rest of the colonists were obliged to flee for their lives to Edina. But another Basā chief, Bob Gray, was faithful to his engagement towards the Liberian Government. He assisted the settlers of Edina to repel the people of Joe Harris, and even to frighten the latter into suing for peace. Joe Harris himself rebuilt the Quaker village on a site farther to the north on the St. John's River, where it received the name of Basā Cove.

Women's Work and Wages. A Phase of Life in an Industrial City, is the title of a new book dealing with industrial problems, prepared by Edward Cadbury (of Birmingham), M. Cécile Matheson, and George Shann, M.A. (London : Unwin, 8vo, pp. 368). The book is dedicated to Dorothy (Mrs. Edward) Cadbury.

The American Friend, 8 mo. 30, contains an Account of the opening of Western Yearly Meeting in 1858, from the pen of William Wood of New York. In the same paper, dated 12 mo. 6, there is an article by Amelia M. Gummere on "England at the Time of Fox."

The Independent Review, London, October, has an article by Joseph Marshall Sturge, of Charlbury, on West Indian Slavery.

The Contemporary Review, London, October, contains an article by Maurice Gregory on "Polygamy and Christianity."

The Westonian, Westtown, Pa., for Tenth Month, contains a lively article by Joshua L. Bailly, on "Personal Reminiscences" of school-life at Westtown from 1838.

There is a useful ten-page biographical sketch of Countess Conway, of Ragley Castle, who was convinced of Friends' principles in the early days, in *The Gentleman's Magazine*, for November, under the title of "A Pupil of Van Helmont the Younger."

⁴ I have not been able to obtain information of a Society so-named, but George Vaux, of Philadelphia, in answer to inquiries, has sent some particulars of the Pennsylvania Colonisation Society, which undertook the colonisation in Africa of American negroes, but which has now, I gather, ceased operations. It does not appear that Friends were specially prominent in its management.

A twelve-page article by T. Edmund Harvey, entitled, "The Failure and Hope of the Church," appears in *The Social Mission of the Church*, edited by C. Ensor Walters (London: Law, 8vo, pp. 219).

Extracts from William Penn's *Some Fruits of Solitude* have appeared in "The Leaves of Life Series" (London: Foulis, oblong, pp. 105). They form a dainty little book, printed in two colours.

An interesting *Companion to Thomas à Kempis and the Imitatio Christi* has been written by Frederick Goldsmith French (London: Marlborough, 8vo, pp. 61). The author is a Baptist minister, at Lee, Kent; he came into touch with Friends while residing at Hitchin. Woolman and Whittier are quoted and Fox and Penn referred to.

Mary O'Brien Harris, D.Sc., a member of London and Middlesex Q.M., has written a little book, entitled, *Seasonal Botany* (London: Blackie, small 8vo, pp. 56).

A story entitled, "The Weavers," written by Sir Gilbert Parker, M.P., is coming out in *Harper's Magazine*. The so-called Quaker characters and the Quaker setting of the story are quite unlike any phases of Quakerism known to me.

A portrait of Edward Verrall Lucas, the well-known writer, a member of London Y.M., appears in *The Review of Reviews*, for October.

Ernest E. Taylor, of Malton, Yorks, is rendering valuable service to the cause of Friends' literature. Under the auspices of the Yorkshire 1905 Committee, of which he is hon. sec., he has published several pamphlets, including *What does the Society of Friends Stand For?* by William C. Braithwaite; *For Fellowship and Freedom*, by Joan M. Fry; *Applied Christianity and War*, by Joshua Rowntree; *The Spiritual Legacies of George Fox*, by Charles H. Spurgeon; *The Test of a Church*, by Rufus M. Jones; *The Lay Ministry*, by J. Wilhelm Rowntree.

Charles W. Dymond, F.S.A., of Sawrey, S.O., Lancashire, proposes to issue by subscription, a volume of about 120 pages, entitled *Memoir, Letters, and Poems of Jonathan Dymond*, the well-known author of *Essays on Christian Morality*. The price will be 3s. 6d. (postage extra). Prospectuses and order forms may be obtained from the author.

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.

Friends' Reference Library. (D.)

The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

WANTS LIST, No. II.

Account of Elizabeth Ashbridge, Phila., 1807; John ASHBY's works, except "Prisoner's Hope" and "Silver Cord,"; Richard ASHBY's *Christian Counsel*, 2nd and 3rd edd., 1794, *Tender Greeting*, Dublin, *Voice of Mortality*, 1711; Henry ASHWORTH's works, 1842, etc.; Sarah ATKINS's works, 1822, etc.;

Samuel BIRCHALL on *Coins*, 1796; *Memoir of Sarah J. Bassett*, Phila., 1848; James BATE's *Infidelity Scourged*, 1746; Edward BELL's *Account of Brookfield Meeting*, 1880; Jane M. BINGHAM's *Tribute to William Bingham*, 1889; Jonathan BINNS's *Miseries and Beauties of Ireland*, 1837; Peter BOSSE, *The Fighting Quaker's Expedition in Pennsylvania*; *Account of Growth of Truth in Maryland*, 1710; *Incidents in Life of Jacob Barker*, Washington, 1855;

Considerations by Way of Proposall, 1657; *Considerations on a late Bill . . . for Preventing Occasional Conformity* [? Penn], 1703;

A Discourse of Eternity, 1654; DYMOND's *Essays*, 1852, with portrait, also Amer. edition, 1844;

J. F. B. FIRTH's *Velocipede*, 1869; *Mary Fisher, or the Quaker Maiden*, Phila., 1845; Ann FOGGIT's *Confession and Clearance of the People called Quakers*, 1715; Samuel FOTHERGILL's *Discourses*, Dubl., 1795, Wilm., 1817;

Dr. GLISSON's *Relation of Death of Parnell*, 1656;

Ralph HALL's *Quakers Principles Shaking*, 1656; Thomas HALL's *Samaria's Downfall*, 1660, *Apology for the Ministry*; Richard HOWITT's *Impressions of Australia Felix*, 1845; John HULL's *Philanthropic Repository*, and other works, 183. . . ;

KERSEY's *Treatise*, Phila., two edd., 1815, in German 1816; George KNIGHT's *Observations on the English*, 1829, two works;

A. NEALE's *Biblical Sketches*, 1854; Alfred NEIGHBOUR's *Apiary*, 1865; *News from the Country*, 1709;

PENN's *England's True Interest considered*, 1702, *Reasons why the Roman Catholics should not be persecuted*; *The Planter's Speech . . . Pennsylvania*, 1684; *Plea of the Harmless Oppressed*, c. 1688;

The Quakers Advice to the Presbyterians, broadside, 1817; *Religious Assemblies of . . . Quakers*, 168 $\frac{3}{4}$;

Henry RICHARDSON's *Peace Advocate*, any issues except Series i., nos. 1-9, 11, 12 (1843);

William SALMON's *Water Baptism*, 1710, *Resurrection*; *Seasonable and Weighty Cautions to all Friends*, broadside, c. 1666; *Spiritual Journey of a Young Man*, 1659;

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices	49
Notes and Queries:—	
Obituaries—Hooton and Kay Families—Tyburn, near York—	
Blind House—Poole Family—The Will of John Rous, I.—Pim	
Family—King's Briefs—Church Scot	50
Episodes in the Life of May Drummond.—I. By <i>William F. Miller</i>	55
Accident to Ann Parsons, 1668	61
Meeting Records	62
The Quaker Allusions in "The Diary of Samuel Pepys"—I. <i>Illustrated</i>	63
Folkestone Quakers, 1758	69
Presentations of Quakers in Episcopal Visitations, 1662-1679.	
By <i>G. Lyon Turner, M.A.</i>	70
Letter from William Hitchcock to John and Amy Harding, 1687	72
Editors' Note	76
Friends in Current Literature. By <i>Norman Penney</i>	77
Friends' Reference Library (D.)	80

D.—The Reference Library of London Yearly Meeting,
 Devonshire House, 12, Bishopsgate Without, London, E.C.
 F.P.T.—"The First Publishers of Truth," published by the Friends'
 Historical Society.

Notices.

A meeting in the interests of Friends' literature will be held at Devonshire House, 12, Bishopsgate Without, E.C., on Third Day, the 21st of Fifth Month, at 7.30 p.m. All interested are invited to attend.

The annual meeting of the Friends' Historical Society will be held in the Library at Devonshire House, on Fifth Day, the 23rd prox., at 2 p.m.

An exhibition of objects of interest connected with the history of Friends will be open from one to three p.m. on Second Day, the 27th prox., in the Library at Devonshire House.

Notes and Queries.

OBITUARIES.—Sir Richard Tange, Knight, died on the 14th of Tenth Month last, aged seventy-two. There is an obituary notice of him, with portrait, in *The Friend* (Lond.) for 26th October. Sir Richard was much interested in the history of Friends, and was always a Friend at heart though never actually in membership with the Society. He made numerous valuable presentations to D., of his own writings and of books from his library.

Frederick J. Gibbins, of Neath, South Wales, corresponded for many years with D. on matters specially relating to Friends in South Wales, on which subject he was an acknowledged authority. His willingly rendered assistance will be greatly missed. He died somewhat suddenly at his residence, Gilfach House, on the 3rd of Second Month, aged seventy-four.

Benjamin Winstone, M.D., of 53, Russell Square, London, and Epping, Essex, was a birthright member, but he lost his membership on his marriage. He, however, retained a warm interest in Friends, and was a not infrequent visitor at Devonshire House. His decease took place on the 1st of Second Month, at the age of eighty seven.

HOOTON AND KAY FAMILIES.—In the old Hooton Bible is the marriage of John Hooton to Sarah Kay, the daughter of Thomas and Sarah Kay, at Wigton, Cumber-

land, in April, 1737. John Hooton was born in New Jersey, but went to England for his wife, Sarah Kay. Now this great grandfather of mine was in sympathy with the Mother Country (England) during the Revolution, and, though a Friend, fought for his King; he was exiled at the conclusion of the war, and his property in New Jersey confiscated. Therefore I feel sure this Kay great grandmother was a woman of character, who influenced her son greatly. I desire to know more of the Kay family and if any members of it survive.

The other Hootons in New Jersey were loyal, and to this day their descendants hold the land near Burlington and Evesham, which was bought from the Indians. — KATE BLACKISTON STILLÉ, 48, Washington Street, Cumberland, Md., U.S.A.

TYBURN, NEAR YORK (iv. 34).—Referring to my notes on the subject of the "Quaker Highwayman," it has been pointed out to me that it is hardly correct to say that there is no such place as "Tyburn, near York." The York Tyburn was a spot on Knavesmire Stray, opposite the gate on to Hob Moor, where a gallows stood from 1379 to 1802. The site of the Tyburn is indicated on the Ordnance Map, and during the four centuries the gallows stood here hundreds of criminals were executed, respecting whom the common entry in the local record runs:—"Executed

at the Tyburn without Micklegate Bar." The Roman Catholics still hold an annual celebration on the site of the old Tyburn, commemorative of those of their faith who have suffered there.—ALBERT G. LINNEY, Ackworth School, Pontefract.

BLIND HOUSE (i. 92; ii. 2).—In the supplementary volume to Wheatley's *Diary of Samuel Pepys* (1899) occurs a note to this term. The Diarist uses the term for a place which is dark and obscure, out of the way, September 26, 1666, Oct. 15, 1661, Nov. 15, 1664.

POOLE FAMILY.—The Pooles of County of Wexford, with whom I am closely connected, trace their descent from Thomas Poole, of *Dartrope*, in Northamptonshire, and Dorothy (*née* White), of *Polsile* in Staffordshire. They came to Ireland in 1649. Could any friend help me as to the locality of *Dartrope* and *Polsile*? They are not marked on any map to which I have had access. These words may represent the names of places then or now very differently spelled.—ALFRED WEBB, Rathgar, Dublin.

The nearest name that I can trace is *Darlscoate*, or *Dalscoate*, a village about a quarter of a mile east of Eastcote. It is near Egbrook and Greens-Norton, where Friends have resided.—ARTHUR F. GRAVELY, Wellingborough.

There is no place named *Polsile* in Staffordshire. Probably Pelsall is represented, the old forms of which were *Peolshale* and *Peleshale*, but there has been no family of White settled at Pelsall

since the Conquest; at all events there is no trace of them there, and probably we have seen all the existing deeds relating to lands in Pelsall.—W. H. DUIGNAN, Gorway, Walsall, per Arthur Godlee, of Birmingham.

THE WILL OF JOHN ROUS.—This is the last Will and Testament of me John Rous of Kingston upon Thames in the County of Surrey Merchant made and declared the six and twentieth day of October Anno Dni one thousand Six hundred ninety two And in the fourth yeate of the Reigne of our Sovereigne Lord and Lady William and Mary by the grace of God King and Queene of England Scotland France and Ireland &c

Imprimis I doe hereby ratify and Confirme unto Margaret¹ my now wife for her life All that Annuity Rent charge or payment of four hundred pounds per Annum which was heretofore settled and secured unto and upon her for her life for her joynture and in Lieu and Satisfacō of her dower by my father Thomas Rouse² decēd and by him charged upon all his estate both reall and personall in the parish of Phillips or else where in the Island of Barbadoes by Indenture Tripartite beareinge date the fourteenth day of November in the fourteenth yeare of the Reigne of Charles the second late King of England³ and made or

¹ Eldest daughter of Judge and Margaret Fell. John and Margaret Rous were married at Swarthmoor Hall 29 xi. 1661.

These notes are supplied by Emma C. Abraham.

² A Lieut. Colonel in the army.

³ Dated from the death of Charles I.

mençoned to be made between the said Thomas Rous by the name of Thomas Rouse the elder of the parish of Phillipps in the Island of Barbadoes Esquire of the first parte Margaret Fell of Swarthmore in the County of Lancaster the widow and Relict of Thomas Fell late of Swarthmore aforesaid Esq. deceased of the second parte And me the said John Rous by the name of John Rous the elder sonn and heire apparent of the said Thomas Rous and Margaret his wife the elder daughter of the said Thomas Fell and the aforesaid Margaret of the third parte

Item I give and bequeath unto Margaret my wife All that my messuage or tenement wherein I now dwell with all Outhouses edificies buildings gardens Orchards lands and meadow ground thereunto belonging with their appurtenances scituate lying and being in Kingston aforesaid And the reasonable use of all my household goods and furniture that shall be therein at the time of my decease To have and to hold the same to her and her assignes dureing her widowhood And from and after her next marriage or death which shall first happen I doe give and bequeath the same unto my only sonn Nathaniell Rous and the Heires of his body lawfully to be begotten And for want of such issue to my daughters Bethiah English and Anne Rous and the heires of their bodyes lawfully to bee begotten and to the Heires of the body of the survivour of them And for want of such issue to the right Heires of me the said John Rous for ever

Item I will that my Sonn in Law David English husband of

my eldest daughter Bethiah shall receive have and enjoy out of the rents issues and proffitts of all and singular my plantaçon and Lands in the parish of Phillipps in the Iseland of Barbadoes the summe of five hundred pounds of lawfull money of England on the thirteenth day of October which shall be in the yeare of our Lord One thousand six hundred ninety and four in case my said daughter Bethiah or any child or children of her body lawfully issueing shall be then liveing pursuant to and in full discharge of a note which I have to him already given And for and in full satisfacõn and discharge of her marriage porçon but in case my said daughter Bethiah shall happen to dye before the said five hundred pounds shall become payable as aforesaid having no child or children of her body lawfully issueing her surviveing Then I will that the said five hundred pounds soe payable to the said David English as aforesaid shall be paid unto my daughter Ann Rous as a further augmentaçon of her porçon hereinafter mençoned

Item I will that my youngest daughter Anne Rous⁴ shall have and enjoy out of my plantaçon and Estate in the parish of Phillipps or else where in the said Island of Barbadoes the summe of one thousand pounds of lawfull money of England to be paid to her in manner following (that is to say) five hundred pounds thereof on the day of her marriage and the other five hundred pounds within two yeares then next en-

⁴ She married, as second wife, Benjamin Dykes, or Dix, and died s. p.

sueing but if my said daughter shall marry without or against her mothers consent she being then alive then and in such case I give to my said daughter Anne the summe of five hundred pounds only And the said summe of one thousand pounds aforementioned shall goe to my sonn Nathaniell my Executor hereafter named

Item I give and bequeath unto my said daughter Anne one Annuity or yearly rent charge of fifty pounds of lawfull money of England to be issueing and goeing yearly out of all my Estate both reall and personall lyeing and being in the said parish of Phillipps or else where in the said Island of Barbadoes to have hold and yearly receive and take the said Annuity or yearly rent charge of fifty pounds to the said Anne Rous and her assignes durieng so long time only as she shall be sole and unmarried for and towards her maintenance to be paid or payable yearly at the Feast of the Annunciation of the blessed Virgin Mary and St Michael the Arch Angell by even and equall porcons the first payment thereof to begin and to be made at such of the aforesaid Feasts dayes as shall next happen after my decease And if it shall happen either of the said summes of five hundred pounds and one thousand pounds or the said yearly rent of fifty pounds or any parte thereof to be behind or unpaid in parte or in all by the space of Sixty dayes next after any of the said dayes of payment or times limitted for payment thereof and Feast dayes whereon the same respectively ought to be paid as aforesaid and that then and from thenceforth it, shall and may be

lawfull to and for the said David English his Executors and Admōrs and the said Ann Rous and her assignes respectively unto whome such summe and summes of money or rent shall be due and in arreare into all my Estate both reall and personall in the parish of Phillipps or else where in the Island of Barbadoes and into every part and parcell thereof to enter and distraine and the distresse and distresses then and there found and taken to carry away impound and keep untill the said summes of money and rent soe unpaid and all arreares thereof shall be truely satisfied and paid according to the true intent and meaning of this my Will

And my further will and mind is that if the distresse or distresses soe taken be not redeemed within the space of forty dayes then next ensuing by payment of the said summe and summes of money and rent then due unto my said daughter Anne that then and in such case it shall and may be lawfull unto and for my said Sonne in Law David English his Executors and Assignes and my said daughter Anne and her assignes respectively from time to time to make sale and dispose of all such goods chattells or cattle soe distrained and kept to any person or persons whatsoever and the money thereby ariseing after such summe and summes of money rent and arreares thereof shall be first defaultked paid and deducted to my said sonn in Law and daughter or either of them who shall make such distresse then the overplus thereof (if any be) over and above the charges of takeing and keeping the said distresses to be and

returne to the Owners of such goods chattells or cattle or other things soe distrained as afore said

Provided alwayes and my will is that if my said Son in Law David English and my said daughter Anne shall receive their respective Legacies that upon their severall and respective receipt thereof they shall respectively give bond to my Executor hereafter named for their severall and respective repayment of two hundred and fifty pounds apeece in case any utter losse shall happen to my said plantacon in Barbadoes within five yeares after their respective receipt of their respective Legacy and Legacies

To be concluded.

PIM FAMILY. — John Pim, Bonaven, Antrim Road, Belfast, has a full pedigree of the Pim family.

KING'S BRIEFS (iii. 106).—Mr. Joel Cadbury, in his interesting note on Briefs issued by authority, makes no mention of an important fact which is I think worth recording in THE JOURNAL. Briefs were addressed, after the Restoration, not only to "the people called Quakers" as well as to Church congregations and dissenting meetings, but the distressed Friends had their own needs from time to time brought before those to whom Briefs were addressed, and I doubt not met with sympathetic response. In proof of this I may mention that in 1733-4 a Brief was read in the Churches on behalf of "Vincent Weyman, a Quaker, who suffered a loss estimated at £1,215 by a Fire at Cottenham, Cambs." An inhabitant of this parish (Rampton), named Williams,

who had the misfortune to suffer a similar loss by fire in 1670, and was relieved by a Brief, was, I believe, also a Quaker.⁵

On the other hand, it should be said that losses other than those directly personal were hardly regarded in a like spirit. The proceedings of the Monthly Meeting of the Exeter Society of Friends (1729) witness to the fact that "two briefs for building or rebuilding two steeple-houses being offer'd to this Meeting, they are returned with 'nothing collected' writ upon them; but a *nil* return was by no means uncommon, even in ordinary cases."—C. H. EVELYN WHITE, Rampton Rectory, Cambridge.

CHURCH SCOT.—In the Kent Q.M. MSS. in D. (i. 6), we read: "Henry Wicken, of Sutton Uallance, cast into Maidstone Gaol, by A Bishops Writt, for denying to pay Church scott, w^{ch} neuer was his right to pay, as not beeing in dealeings; howeuer hee was Attached, & Carryed prissoner to Maidstone, whilst his brother James was prish in Canterbury Goal for y^e same Cause; & in Maidstone Gaol was y^e said Henry kept, till y^e 13th 11th mo, 1664, when hee there Laid down his Life in bonds." What is Church Scot?

⁵Mr. Williams was followed in his occupation by a Quaker family named Rule, that resided in Rampton some years, and was noted for recusancy, being repeatedly fined. I should be much obliged if some friend would give me any information in regard either to the Williams or Rule family. Rampton, it may be said, adjoins Cottenham, and is within a short distance of Earith, Haddenham, &c.

Episodes in the Life of May Drummond.

This lady, celebrated by Pope¹ and others, was, according to Robert Chambers, "in many respects perhaps the most remarkable woman Scotland ever produced," with the exception of the Duchess of Lauderdale.²

The following brief notice of her is given by George Crosfield in his *Memoirs of Samuel Fothergill*, 1843, p. 106 :

"May Drummond was of a considerable family in North Britain. She was convinced of Friends' principles at Edinburgh, by the ministry of Thomas Story, about 1731, at the time that her brother, George Drummond, was the provost of that city. He was one of the principal founders of the Royal Infirmary, and his sister was active in procuring funds from Friends in England in aid of the Institution. The various sums contributed by several Quarterly Meetings remain recorded on a board in one of the apartments.³ M. Drummond had much to endure from her relations and friends, who, being what were considered of genteel rank, were much grieved at her uniting herself to the despised people called Quakers, and were all against her, except a younger brother.⁴ She nevertheless continued firm in her attachment to the principles she had embraced, and, maintaining her ground, was in a few years called into the ministry. In this she was much engaged for many years. She was a fluent speaker and very popular, particularly amongst those of other societies, who were much drawn to the meetings she attended, her character and the circumstances of her convictionment

¹ She is said to have been alluded to by the poet in the lines in *Epilogue to the Satires* :

"A Simple Quaker or a Quaker's wife

Outdo Llandaff in doctrine, yea in life."

A note explains that this refers to "a Mrs. Drummond, a preacher."

² *Traditions of Edinburgh*, vol. ii. p. 50.

³ The board was placed in the entrance hall of the old Infirmary. It was headed, "Fraternity of Quakers, 1739." London Quarterly Meeting contributed £151 9s., Edinburgh, £15 15s., Dublin £59 14s. 8d., York £66 10s., Durham £20, Cumberland £20, Chester £12 2s., Devonshire £15 15s. Northumberland £11 2s., In all £372 7s. 8d.

⁴ Probably John Drummond, whose name occurs from 1734 to 1736 in Edinburgh Meeting records.

often exciting curiosity. One well qualified to judge says of her ministry, in 1739, 'She had some masculine, nervous expressions; her periods are mostly regular and just; did she not affect it, one might say she was eloquent.' She died at Edinburgh about the year 1772; but, during the latter years of her life, was not held in the same estimation that she had formerly been." Thus far George Crosfield.

The earliest notice of her in the Edinburgh Meeting records is in the minutes of the Quarterly Meeting for Twelfth Month, 1733, as follows:—

"The paper wrote by M. Drummond being read in the Meeting, friends Agree that it be sent to the 2nd days morning meeting at London for there Examination and approbation to be printed, as also some have agreed that her Letter to John Shaw, And the Last Paragraph of the Postscript only be sent with it, and that they soften & rectify Any expressions either in the paper or Letter; and Charles Ormston, jr, is appointed to remit said papers to friends att London, And to send his Letter to friends att Edinburgh to read & consider before its sent."

In Third Month, 1734, the Morning Meeting, after careful examination, approved the paper, except that portion relating to John Shaw, and left it to Friends in Scotland to "doe therewith as they shall think fitt." Query, was it ever printed?

May Drummond again presented her letter to John Shaw for the approbation of the Morning Meeting in 1735, under the title of "A Letter to a Preacher, dated Edinburgh the 25th 7 mo, 1733," and also two other papers, *viz.*, "An Epistle to y^e People of Scotland, dated 28th 11 mo, 1732/3," and "An Epistle to such as seriously profess Christianity, dated Bush hill, 2^d 6 mo., 1735," but the Minutes of the Meeting do not give the result of the application, except as regards the Bush Hill letter, which the author withdrew.

The letter to John Shaw, of South Leith, is still extant in MS. The following is the opening sentence:—

"Some days ago I uery little tho^t of writing to thee; but now I feel myself engaged to warn thee against preaching a flat contradiction to the express words of our Lord Jesus Christ, who says (Luke, 17th ch., 21 ver.), 'The

Kingdom of God is within you'; and confidently, from the Pulpit, the 23rd of this month, denied the Light within, & blamed those who adhere to it."

A "P.S." to the letter runs:—

"Since from this pure Spirit alone proceeds salvation, is it not to be regretted that so many men are kept in pay to detract from its Power & Glory & persuade mankind not to adhere to it? The reason is plain; where this takes place, the Trade of preaching can be no more; but in obedience to the same Spirit, those who have received freely, give freely."⁵

In the following year she was travelling in the ministry in various parts of Scotland, and early in 1735 she was holding many great meetings in the west and south of England, in company with Thomas Story and others.⁶ Thomas Story mentions the great crowds which assembled to see and hear her, "not always to her satisfaction; but," he adds, "the Children of this World will still gaze at the Servants of God, but neither believe nor practise what they preach, though in the Demonstration of the Spirit and Wisdom of Truth."

Thomas Chalkley, also, alludes to May Drummond at this period:⁷—"While I was in and about London [in the year 1735], I was at eighteen meetings in that great City, at two of which I was with May Drummond, a virtuous young woman, who hath a good Gift in the Ministry, and had a gracious Opportunity of declaring her Convincement to our noble Queen Caroline (our great King George's royal Consort). The kind Treatment, and good Reception, she had with the Queen, spread so in City and Country, that many Thousands flocked to hear her, and more of the Gentry and Nobility than ever was known before to our Meetings. I had some private Conversation with her, which put me in mind of the Apostle's Exhortation, where he adviseth the primitive Christians that their Words be few and savoury, and that they should be seasoned with Grace, for this great Reason, that they might administer Grace to the

⁵ From a smoothed copy in D. (Robson MSS.)

⁶ Story's *Journal*, pp. 714, 719, 720; Summers's *Memories of Jordans and the Chaljonts*, 1895, p. 243.

⁷ *Journal*, 1751, p. 279.

Hearers ; and truly I thought there was the Influence of Grace in her Conduct and Conversation, whom I pray God to preserve in Christ to the End." Thomas Story alludes to " her ready Wit, enlightened by the Truth," and to the understanding and fortitude with which she was furnished, so that neither " the Subtelties, Contrivances nor Frowns " of her relations were able to hurt her.

The interview with Queen Caroline is thus described in a letter from M. D. to William Miller :—⁸

" I have been with the Queen at her desire ; I got as kind a reception & in as affable a manner as thy Wife could have given me. I was in her dressing Room one hour, one quarter, & two Minutes, nobody being present but the Dutchess of Dorset, the two eldest Princesses, her Dresser, and Pitt, Thomas Jackson & his wife, other two Ladies & myself. The Door was shut. We had a very solemn time, and in no place I was ever in had I more freedom to declare the Eternal Truth. The Queen was tendered to a great degree, & expressed her satisfaction to us & afterwards to others."

An address given by May Drummond in the Meeting House at Salisbury in 1737 gave rise to some correspondence in the *Salisbury Journal*, reprinted later.

A newspaper correspondent, quoted in *Quakeriana*,⁹ writes :—

" Bristol, October 4. The Honourable Mrs. Drummond's several Discourses in the Quakers' Meeting has been so much talk'd of, that great numbers of different Persuasions continue their Curiosity to hear her. The Throngs of People have been so great that several Supporters have been added to the Gallery, to prevent any Accident by its falling. On Monday there was a particular Meeting for the young Ladies only, when she exhorted them in such an affectionate and moving Manner, as drew Tears from the general Part of her tender Communicants ; and herself was so struck with the Effect her Exhortation had over them, that she wept during most of the Time it held."

⁸ From a smoothed copy in D. (Robson MSS.) William Miller was the son of " the Patriarch," and father of the William Miller alluded to later.

⁹ Vol. i. (1894), p. 106.

The following letter¹⁰ was addressed to Joshua Toft, Hareyate, nr. Leek. Toft Chorley, grandson of Joshua Toft, has written on the letter, "About the year 1769, I saw M. Drummond at Sheffield Meeting. She then appeared to be 70 years of age, with strong masculine features and aspect resembling many of the natives of Scotland. Her ministry was not then fully approved of by Friends. T.C." The same writer adds, "It does not appear what notice was taken of this letter, but Jos^a Toft was engaged in religious service elsewhere ab^t the time above ment^d."

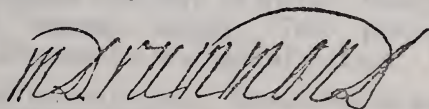
"from London, the 1 of the 2 Month, 1740.

"Esteemed freend.

"I have often thoght of wreeting to thee since I had apersonal acquaintence with thee, but it has so hapned that this is the first tim I have atempted to begin aletter to thee. My Conseren to Vesit the County of Kent has been of along Continouance; that County is not much visited by such as can by there Description of the holy one make the Vision plane. Fewe Profesing oure uay Live in it, and those who do are not well aquented with the Life hid with god in Christ Jesus. For that reson I wish for Instremental helpe on that Journay, and non woud better shout me then thy self, if owre great master Consern thee to go, and Open thy uay in the Course of his providence. Pray Let me have thy thoughts of it as soon after this Letter reches thy hands as thou can. I could wish Isaac Moss would be thy Companion if thou Determin to go, and that we begun Owre Journay from London about 2 weeks hence, that Owre Visit might be Completed befor the yearly meeting in this Place. When I have thy ansure, pleas to Drect it to the house of Alexander forbes, Marchant, London.

"My Love is to all your famely and freends and I am, with sincer Esteme and Propor respect,

"Thy freend,



¹⁰ From the original in D. (Crosfield MSS.)

The following interesting estimate of her character, when at the height of her popularity, is given in a letter from William Cookworthy, of Plymouth, to Richard Hingston, of Penryn:—"

" Plymouth, Augt. 1, 1744.

" Dear Richard.

"I delayed my answer to thine of the 23rd ultimo, till I had seen & heard May Drummond, that I might give thee my full thoughts of her, which I am now prepared for ; having heard her several times at Kingsbridge & Plymouth, & having, besides, made occasions to be pretty much in her company, which may enable me to judge of her in her private capacity as a woman, as well as in her public one of a Preacher. She appears then, to me, as one of a surprising genius ; her apprehension being quick, lively, penetrating, & distinct to great nicety. Not the smallest relations escape her ; nor is she less exact in determining their weight & proportion ;—a great connoisseur of the human heart in all its emotions, passions, and foibles:—her own, open, generous, tender, and humane ; and as it apparently accompanies her understanding, it makes her conversation an exact harmony of the powers of thought & sentiment in the utmost propriety of subordination. I had forgotten her person, which seems contrived to enforce and embellish Truth ; her face & gesture conveying to the mind, by the eye, all those fine turns of thought which are too delicate for the expression of language.

"This, to me, appears to be her true character in private life. To this account add her principles, & thou wilt have near a complete idea of her as a preacher. By mistake, I said principles ; for, by her own account, she owns but this one :—That God is the fountain of all light, knowledge, information, & influence ; and that in proportion as this principle is believed in, attended, & adhered to, in the various economy of human thoughts & actions, mankind become happy. This principle she describes as our Friends have constantly done ; but

" By the kind favour of Theodore Compton. Extracts from the letter are printed in his memoir of William Cookworthy, 1895, pp. 13, 14. Kingsbridge M.M. allowed William Cookworthy 11s. for "a double horse to carry M. Drummond to Looe."

carries her observation on it further than usual, by tracing it down to the minutiae of conduct, in every instance of action in which we are interested ; which she asserts to be in all, none being to be held indifferent ; being of opinion with Dr. Young

That noughts' a trifle ;
Drops make the ocean ; moments make the year,
And trifles, life.

“ Having said so much in her favour, I will tell thee with much openness, what I seem to see amiss in her. In her private character, *nothing*. As a preacher, her style is rather too learned, and some of her epithets rather swell too much. There is something, too, in the management & tone of her voice, when she exerts it, a little theatrical. She resembles Milton in being too free with technical words. But I really believe all this to be owing to her education, & not to any affectation or want of simplicity. She has a perfect acquaintance with the world, being what is called thorough well-bred.”

WILLIAM F. MILLER.

To be concluded.

Accident to Ann Parsons, 1668.

Uppon Consideration Had of y^e case of Ann Parsons, who lately in a Journey about her outward occassions fell from her Horse & broke her Arm, & otherwise much bruised her self—

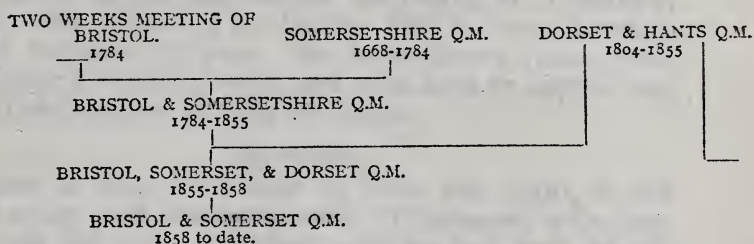
It is ordered by this Meeting that Forty shillings be forthwith advanced & given Her towards her present relieffe, & for payment of y^e Bonesetter ; & y^t John Shaw be desired to give Her y^e same accordingly : who haueing instantly at y^e request of this Meeting disburs^t y^e same, Wee do hereby recommend it to y^e quarterly Mens Meeting now approaching to take care y^t y^e said John Shaw be reimburs^t y^e said 40s (so by him advanced as aforesaid) with all convenient Speed.

Horsham M.M. (Sussex), 14th of Eighth Month, 1668.

Meeting Records.

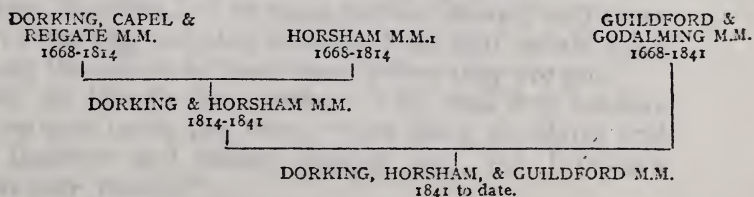
AT DEVONSHIRE HOUSE, LONDON.

Somersetshire Quarterly Meeting,	1668-1784.	4 vols.
Bristol and Somersetshire Q.M.,	1784-1855.	2 vols.
Bristol, Somerset, and Dorset Q.M.,	1855-1858.	1 vol.



AT FRIENDS' MEETING HOUSE, DORKING, SURREY.

Dorking, Capel, and Reigate M.M.,	1668-1814.	11 vols.
Dorking and Horsham M.M.,	1814-1841.	4 vols.
Dorking, Horsham, and Guildford M.M.,	1841 to date.	
Horsham Monthly Meeting,	1668-1814.	13 vols.
Guildford and Godalming M.M.,	1668-1841.	9 vols.



¹ Including Horsham, Ifield, Worminghurst, Shipley, Cowfold, East Grinstead, and Forest.

The two volumes of Minutes which cover the period 1668-1703 are deposited in D. They are of great interest.

The Quaker Allusions in "The Diary of Samuel Pepys."

We think that our readers will be interested in the following extracts. They include references to persons not Friends, who are mentioned in Friends' literature, and indicate many points of contact between early Quakerism and the times in which it flourished. The edition of *The Diary* from which the extracts have been taken is the one edited by Henry B. Wheatley, F.S.A., and published by George Bell & Sons, London, in ten volumes, 1893-99. We have drawn freely from the Editor's valuable notes and wish here to express our great indebtedness to him for them.

QUAKERS.

Aug. 2, 1661.—"I rode to Ware this night, in the way having much discourse with a fellmonger, a Quaker, who told me what a wicked man he had been all his life-time till within two years."

It would be interesting to discover the name of Pepys's companion. A fellmonger is stated by the Editor to be one who "dressed skins of sheep and lamb. Hides are tanned by the tanner and dressed by the currier, who never tans and cures the sheepskin" (*Pepysiana*, p. 79). Both fellmonger and tanner occur in the list of trades in *F.P.T.*

Aug. 6, 1661.—"Got to Baldwick [Baldock]. I find that both here, and everywhere else that I come, the Quakers do still continue, and rather grow than lessen."

Aug. 16, 1662.—"At noon to the Change, and there hear of some Quakers that are seized on, that would have blown up the prison in Southwark where they are put."

Oct. 26 (*Lord's day*), 1662.—"All this day soldiers going up and down the town, there being an alarm and many Quakers and others clapped up; but I believe without any reason."

Aug. 10, 1663.—"Yesterday, I am told, that Sir. J. Lenthall, in Southwarke, did apprehend about one hundred Quakers, and other such people, and hath sent some of them to the gaole at Kingston."

An order for G. Fox's release from Lancaster jail was directed to "Sir John Lenthall, Knight, Marshall of the King's Bench," by Judge Mallet in 1660. Lenthall died in 1668.

Dec. 31, 1663.—"Sat an hour or two at the Coffee [house], hearing some simple discourse about Quakers being charmed by a string about their wrists."

Similar idle tales respecting Friends have come down to us from various sources. See *F.P.T.*, p. 110; G. Fox's *Journal*, i. 107, 117, 147, 156, 206, 214, 250.

May 9, 1663.—"Up betimes and to my office, whither sooner than ordinary comes Mr. Hater desiring to speak a word to me alone, which I was from the disorder of his countenance amused at, and so the poor man began telling me that by some Providence being the last Lord's day at a meeting of some Friends upon doing of their duties, they were surprised, and he carried to the Counter, but afterwards released."

In other places in *The Diary*, Friends are styled Quakers, and I think it doubtful if Pepys intended to imply that this was a meeting of Quakers, although from the sequel some "conventicle" is clearly understood.¹

Jan. 11, 1663/4.—"This morning I stood by the King arguing with a pretty Quaker woman that delivered to him a desire of hers in writing. The King showed her Sir J. Minnes, as a man the fittest for her quaking religion, saying that his beard was the stiffest thing about him, and again merrily said, looking upon the length of her paper, that if all she desired was of that length she might lose her desires; she modestly saying nothing till he began seriously to discourse with her, arguing the truth of his spirit against hers; she replying still with these words, 'O King!' and thou'd him all along."

We have here an insight into the trial it must have been to Margaret Fox and other women Friends to have personal dealings with the licentious Court of Charles II.

Aug. 31, 1665.—"In the City died this week 7,496, and of them 6,102 of the plague. But it is feared that the

¹ Mr. Wheatley, who has seen this article in proof, writes, "I always thought Pepys's reference to 'Friends' must be understood for 'Quakers.' Pepys would often have heard the name and he might easily fall into the use of the word in one place. I have tried to find corroboration for this, but I confess I have been unsuccessful."



SIR HENRY VANE, KNT.

Reproduced from an engraving published by S. Woodburp,
London, 1811. See p. 65.

true number of the dead this week is near 10,000 ; partly from the poor that cannot be taken notice of, through the greatness of the number, and partly from the Quakers and others that will not have any bell ring for them."

Friends' books contain many allusions to the events of the plague and fire. See G.F.'s *Journal* ; Whitehead's *Christian Progress*, pp. 291-316 ; Bury's *Messages and Warnings* ; the writings of George Fox, the younger ; and other authorities mentioned in *Quakeriana*, i. 124, 136.

July 29, 1667.—"One thing extraordinary was, a man, a Quaker, came naked through the Hall [Westminster], only very civilly tied about the privities to avoid scandal, and with a chafing-dish of fire and brimstone burning upon his head, did pass through the Hall, crying, 'Repent ! Repent !'"

This was Solomon Eccles, some times called Solomon Eagles, see *F.P.T.* p. 240n.

Dec. 21, 1667.—"At noon home to dinner with my Clerks and Creed, who among other things all alone, after dinner, talking of the times, he tells me that the Nonconformists are mighty high, and their meetings frequented and connived at ; and they do expect to have their day now soon ; for my Lord of Buckingham is a declared friend to them, and even to the Quakers, who had very good words the other day from the King himself."

April 4, 1668.—"Then to talk of other things ; about the Quakers not swearing, and how they do swear in the business of a late election of a Knight of the Shire of Hartfordshire in behalf of one they have a mind to have ; and how my Lord of Pembroke says he hath heard him (the Quaker) at the tennis-court swear to himself when he loses."

SIR HARRY VANE.

Jan. 9, 1659/60.—"To Westminster Hall, where I heard how Sir H. Vane was this day voted out of the House, and to sit no more there ; and that he would retire himself to his house at Raby."

Numerous particulars of events in the stormy life of this ardent republican are to be found in the pages of Pepys.

He was born in 1612. He married a daughter of Sir Christopher Wray, Bart., of Ashby, Lincs. He allied

himself to the Seekers. Pepys gives a full account of his death by beheading on Tower Hill in 1662.

George Fox tells us that Friends were frequently brought before him when he was chairman of the Committee of Safety. In the MS. *Journal of George Fox*, there is a long account of Fox's visit to Vane at Raby Castle, Co. Durham. As this does not appear in the printed *Journal*, we give it here *in extenso*.²

And when J was in Bishopricke, Antho: Pearson came to mee & had a great desire y^t J shoulde goe with him to see Henery Vane; but J had litle vpon mee to goe att y^t time, & hee commended him to mee & s^d Henery Vane had much enquired after mee:

And J went to Henery Drapers, & there Henery Vanes chaplaine came to mee & began to declare to mee of y^e righteousness of man, & selfe righteousness, & y^e righteousness of y^e law; soe J made aunsur to him, & saide y^t J was in y^e righteousness of Xt before selfe righteousness & y^e righteousness of man was, & Xt his righteousness ends y^e righteousness of y^e law. "Oh!" says his chaplaine, "take heede of blasphemy & presumption." & J saide vnto him, "Is not Xt y^e ende of y^e law for righteousness sake, & was not hee before selfe righteousness & mans righteousness, or y^e righteousness of y^e law either, & will bee when theres is gorn [?] whoe fulfils y^e righteousness of y^e law; & thou y^t calls this blasphemy and presumption knows not what thou sayst."

So hee askt mee whether J would come downe to Raby Castle, & J tolde him J shoulde say litle to y^t; but y^e next day J went downe, & they had mee vppe Into y^e chamber to s^r Henery Vanes wiffe, and after a while hee came vppe, & one of new Englands magistrates, & saide hee: "Is this George ffox? J thought hee had beene an elder man." And so J was moved of y^e L^d to speake to him of y^e true light w^{ch} Xt doth enlighten eury man y^t cometh Into y^e worlde withall, & hee saith, beleieue in y^e light y^t y^{ee} may become children of y^e light. And how y^t Xt had promised to his disciples to sende y^m y^e holy ghoust, y^e spiritt of truth, w^{ch} shoulde leade y^m into all truth, w^{ch} wee witnessed, & how y^t y^e grace of G^d w^{ch} brought saluation had appeared vnto all men, & was y^e saintes teacher in y^e Apostles days, & soe it was now.

Then says hee, "None of all this doth reach to my experiens." "Nea," saide J, "then how camst thou in, if thou didst not by beleieuing in y^e light as Xt commandes; & how comes thou into truth if thou hast not been led by y^e spirit of truth w^{ch} led y^e disciples into all truth, w^{ch} Xt promised to sende y^m; & how camst thou to saluation, if it bee not by y^e grace of G^d w^{ch} bringes it w^{ch} taught y^e saintes? And therefore what is thy experience off and in?" And soe hee begann to tel mee how y^e worde became flesh and dwelt amongst y^m. "Yes," saide J, "y^t its true amongst y^e disciples but hee was reuealed by y^e light & spiritt: soe thou art

² D. Spence MSS. i. 202. The account is followed by a series of twenty queries, endorsed, "g: ffⁱ Queries to S^r Henery Vane, 1657."

climbed vppe another way than by y^e dorre. And thou hast known some thinge formerly, but now there is a mountaine of earth & imaginations vppe in thee; & from y^t rises a smoake w^{ch} has darkned thy brain, & thou art not y^e man as thou wert formerly."

And J declared vnto him y^e promise of G^d was vnto y^e seede, & that they might know within y^m; & y^e worde becam flesh, but not corrupt flesh, for Xt took not vpon him y^e nature of Angells but y^e seede of Abraham, so hee might know y^t seede in himselfe y^t Xt takes vpon him, for who are of faith are of Abraham, & comes to bee flesh of Xts flesh & bone of his bone.

And then hee saide y^t J saide y^e seede was G^d, & because hee saide it, y^e new englands man affirmed it alsoe; but J saide J did not say soe, but J saide hee took not vpon him y^e nature of Angells but y^e seede. And then hee remembered my words & confessed his mistake, but hee grew into a great frette & a passion, y^t there was noe roome for truth in his hearte. But J was moued of y^e Ld to sett y^e seede Xt Jesus over his heade: & howe y^t y^e seede w^{ch} y^e promise was to: not [?] many but one, w^{ch} all must feele it in there owne particularers.

And so J went away; & hee saide to some freinds afterwards y^t if Anthony Pearson & some others had not beene with mee, hee shoulde hauv put mee out of his house as a mad man; & soe freinds y^t was with mee stranged to see his darknesse & impatiens, butt y^e Lds powr came ouvr all.

And J did see hee was vaine & high & proude & conceited, & y^t y^e L^d wulde blast him, & was agst him, & hee greived y^e Righteous life; & very high hee was till y^e Kinge came in, & afterwards hee was beheaded; but hee coulde haredly bear frends without they woulde putt of there hatts to him.

James Nayler, writing to Margaret Fell of his meetings in London, says of Vane, "He is very loving with Friends, but drunk with imagination."³

Sir John Wray and Sir Richard Wray, "two knights, with their wives," attended some meetings held by G. F. in Lincolnshire in 1654 and 1656. Sir Richard "afterwards ran out," but "his brother and his brother's wife abode in the truth and died therein."⁴ These were presumably of the same family as the wife of Sir Harry Vane.

OLIVER CROMWELL.

Dec. 4, 1660.—"This day the Parliament voted that the bodies of Oliver, Ireton, Bradshaw, &c., should

³ See *Fells of Swarthmoor Hall*, pp. 121, 153, 154.

⁴ There is an original letter in D. (Swarthmore MSS. iv. 236), endorsed by G. Fox, "From Justiss Wray, a knight, 1654." It does not contain any biographical references.

be taken up out of their graves in the Abbey, and drawn to the gallows, and there hanged and buried under it."

In the following month, the Protector's body was removed to Tyburn and buried under the gallows. There were many spectators.

George Fox writes,⁵ "And though O : C : at Dunbar fight had promised to y^e L^d y^t if hee gaue him y^e Victory ouer his Enmys, hee woulde take away Tyths, &c., or else lett him bee rowled Jnto his grave with infamy . . . hee confirmed y^e former Lawes. . . . But when y^e Kinge came in, they tooke him vppe and hanged him, and buryed him under Tyburn with Infamy. And when I saw him hanginge there, I saw his worde Justly came vpon him." This scene supplied the subject for an etching by Robert Spence.

VISCOUNT FAUCONBERG.

June 12, 1663.—"To the Royall Theatre. Here I saw my Lord Falconbridge."

Thomas Bellasyse, Viscount Fauconberg, married Mary, daughter of the Protector; he was created Earl of Fauconberg in 1689, and died in 1700.

He was among George Fox's visitors in Scarborough Castle in 1665.

FIFTH MONARCHY MEN.

Jan. 7, 1660/61.—"This morning, news was brought me to my bedside, that there had been a great stir in the City this night by the Fanatiques, who had been up and killed six or seven men, but all are fled. My Lord Mayor and the whole City had been in arms, above 40,000."

The insurrection was headed by a cooper, Thomas Venner; its object was to bring in a new order of things, or, in other words, the Millennium. It was immediately suppressed, and several of the leaders were hanged.

The rising of the Fifth Monarchists is referred to in George Fox's *Journal*. Pepys appears to have slept through the exciting Sunday night of the outburst, but George Fox tells us that as soon as he heard the cry,

⁵ MS. *Journal* (Spence MSS. i. 236).

"Arm! arm!" he got up out of bed, and appeared early at Whitehall in order to clear himself and his friends from complicity with the revolutionists. Nevertheless the Government made a handle of the insurrection whereby to open the door to further persecution of the Quakers.

SIR EDWARD NICHOLAS.

"Secretary Nicholas" is mentioned several times in *The Diary*. He was Secretary of State to Charles I. and Charles II., but dismissed from his office in 1663. He died in 1669, aged seventy-seven.

He signed an order for George Fox's release from Lancaster Jail in 1660.

To be continued.

Folkestone Quakers, 1758.

Extract from Rev. William Langhorne's Report of the parish to Archbishop Secker. See MS., Lambeth Palace Library :—

"There are twenty-four families of Quakers in the parish; but their number is lessened of late years, chiefly by means of Intermarriages with those of the Established Church. They are not so industrious to make Proselytes as others are. They meet on Sundays and Thursdays in a licensed Meeting House. By means of an affable behaviour and gentle treatment, I live upon good terms with all the Sectaries in my parish.

"The Tythes, both great and small, belong to your Grace, and the little the Quakers pay is levied by Distress by the Lessee's Tenant; but there is no lawsuit about or loss of any part of them."

A useful compendium of events relating to Friends in the city of Worcester, Eng., is to be found in *Worcester Sects*, London, 1861, pp. 191-296.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 30.

A complete set of Extracts from the Visitation Books in Lichfield Diocesan Registry, 1662-1679.

N.B.—(1) These concern the four counties of Derby, Staffs, Salop, and Warwick; (2) There is a “gap” between the years 1668 and 1679.

I. IN DERBYSHIRE.

One thing is very noticeable in this county. As far as these Presentations give evidence as to the distribution of Quakerism in this period, it seems to have been confined to the east side of the Derwent. Working from the north-east to south-east, we find Eyam the northernmost point, and Stanley, near to Derby, the southernmost; the most crowded area being that corner of the county bordered on the north by Yorkshire, on the east by Nottinghamshire, and on the west by the River Derwent. The places and presentations are as follows:—

EYAM. 1665. Rich. Furnis et Margaretā eius ux, Johēm Willson et Mariā ej. ux, Thomā Bilston, Thomā Allen, Quakers. Willmū Smith et Francām ejus ux. For Quakers; Excom.

LANDGINCH.¹ 1665. Jacobū Mandevill, Eliza: Penson, Quakers; Excom.

DRONFIELD. 1665. Johēm Evans, Simonē Evans, Anthoniū Catlow, Robtū Worthington, Thomā Taylor, Quakers; Excom.

Anthoniū Wright, a Quaker; and for not paying his assessment; Excom.

ECKINGTON. 1665. Johēm Holmes et eius ux, Henricū Cade et ejus ux, Margaretā ux Godfridi Crookes, Lydia ux. Josephi Lockwood, Quakers; & not coming to Church; Excom.

¹ This place I have not been able to allocate.

CLOWNE. 1665. Godfridū Watkinson, a Quaker ; Excom.

Elinorā ux Williemi Shipman, et Eliz : eorum filiam, Quakers ; Excom.

Thomam Norton et Aliciā ejus ux, Quakers ; Excom-ambo.

Elizabethā ux. Rich. Tompkyn, Quakers.

BRAMPTON. 1665. Abrahamū Sondey et ejus ux, Robtū Haslam, Annā Marsh, Godfridū Foliambe, Eliz : Foliambe ejus filiā, Annā Milnes, Quakers ; Excom.

CHESTERFIELD. 1665. Herculem Harvey, for keeping his child unbaptised, for not coming to Church, a Quaker ; Excom.

Guliel. Stores, a Quaker ; Excom.

Thomas Brocksoppe de Normanton, a Quaker ; Excom.

George Brough de Walton, a Quaker, & not paying his Lewnes ; Excom.

William Brough de Walton, Godfrey Brough de Walton, Henry Harvey de Walton, Quakers, not paying their Church Lewnes ; Excom.

BOLSOVER. 1665. Mariā Jackson, Eliz : Stanfall, Quakers ; Excom.

NORTH WINGFIELD. 1663. Oct. 8. Radulphū Hartley, a Quaker. For not paying his levy due for the repaire of Northwingfield Church.

ASHOVER. 1665. Agnes wife of John Hollingworth, a Quaker ; Excom.

Mary wife of Fr. Bunting, a Quaker ; Excom.

John Mayer sen^r & Mary his wife, Quakers ; Excom.

MARTON [*i.q.* MORTON]. 1665. Johēm Willson, for being a Quaker ; Excom.

Johēm Pilsworth et Aliciā ejus ux, for being Quakers ; Excom.

STANLEY. 1665. Eliz : Minnot, a Quaker ; Excom.

Petrū Wadson, Mariā ux Robti Browne, Quakers ; Excom.

G. LYON TURNER.

To be continued.

William Hitchcock to John and Amy Harding,
1687.

John and Amy Harding,¹ with the latter's brother, John Kingsman, and Ralph Withers, were among the first settlers under Penn, at Chichester in Chester (now Delaware) County, Pennsylvania. There is evidence that they were highly esteemed Friends, and the Monthly Meeting of Chichester and Concord was frequently held at the house of John Harding. His death occurred in 1688, and in 1690 his widow married Philip Roman, a widower, also from Wiltshire. Martha Roman, daughter of Philip by a former wife, married Isaac Taylor, a physician and surveyor of Chester County. "The Taylor Papers," now in possession of the Historical Society of Pennsylvania, contain several letters written to John and Amy Harding by their friends in England; one of which is here given:—

My dear ffreinds, John & Amy Harding,
unto whom is y^e Salutation of my unfeigned love,
with my wives to John Kingsman his wife, y^e widdow
Bezer, & freinds, as thy freedom is, thou may remember
my true love unto. And these may let thee know I did

¹ The wedding certificate of John and Amy Harding is as follows:—

"The 10th day of y^e 8^h month (called October), 1672.

"These are to Certifie all those whom it shall or may Concerne that John Harding tooke Amie Kingsman to be his wife and she the said Amie Kingsman tooke him the said John Harding to be her husband (in the meeting at Marlborough) according to the order of the Church, in the presence of vs whose names are here vnder subscribed, and others, the day and yeare first aboue written."

JOHN RICHARDSON
JOHN FFY THE YOUNGER
JOHN KINGSMAN
RALPH WITHERS
FFRANCES BROWNE
JANE LAWRENCE
SARAH CRABB JUNIOR

BRIDGETT HITCHCOCK
THOMAS LAWRENCE
WILLIAM HITCHCOCK
DANIELL SMITH
FFRANCIS DODSON
EDWARD BROWNE
JOHN DAVIS

receive thy letter bearing date y^e 6th day of y^e 5th month, 87, also one by Mozes Minall wherein thee writest he was willing to bey 250 acres of my Land & give 20^{lb} for it, & if he would pay y^e charge as y^e House stood me in, thou advised me to let him have it, & truly I was willing to harken to it, but when he came to me wth y^e letter, his mind was altered; he sedd his mother would not let him goe back and besides he sedd he should not give soe much for it. Robert Yewer, hearing of it, came to me & sedd he would eyther bey it himself or otherwise helpe me to a Chapman for it, tould me he Judged 250 acers of y^e land was worth more than 20^{lb}, but had wrather leave y^e house then pay y^e charge, as supposing it not be good enough or big enough for him; when we parted he sedd I should heare from him againe concerning it, but have not, but a report is he is returning back to Pensilvania againe. I understand y^e Land is good, & William Penn tould me soe, & showed it me in a mapp lately at my owne house, where he Lay as he went down to Bristoll, at y^e faire, & as he came upp also. I went down to Bristoll wth him; he is as well as ever I knew him, & very Large & pretious in his testimony for y^e Lord and his truth; wonderfull meetings att Bristoll while he was there, of freinds & others, y^e great meeting House would not neare hould y^e people that came to heare him. His visset was well excepted, & of great servise in that place. As he came upp, he had a meeting at y^e Devizes, in y^e great market house, where many thousands of people were to heare him; wonderfull sober y^e people wer, of all sortes & greatly satisfied. From thence he came to Marlborough, had a Large meeting here at my House, hundreds of people stood to heare him in y^e street; y^e rooms being full, y^e glass of y^e windowes being taken downe, freinds stood in y^e Penthouse & spoke to y^e people to their great satisfaction. Samuel Waldenfeld & Francis Stamper came upp from Bristoll wth him; he had a meeting at Newbery & Reading. Great is his Labour for y^e Lord, his truth & people, & of wonderfull servise his being here has binn & is. Under y^e Lord he has binn a great instrument of our Liberty, being very Conversant wth y^e King, whose eare is open to him.

Now as concerning my land, I must leave it to thee,

if thee canst sell 250 acres of it & y^e house, soe as I may be a saver by it, or if it be y^e whole 500 acers.

If the canst hear of a good cheapman, whatsoever bargaine thee dost make, I shall make it good, but if any of it be sould, I thinke its best for to sell y^e house wth it.

My sonn, John, is out of his time, has taken a House & shopp in Bristoll, is now come upp to Marlborough. To morrow his mother & he goes toward London in order to furnish himselfe wth goods to sett upp; he is a sober young man, & I am willing to doe what I can for him; some hundred of pounds it will cost me to sett him upp, which I have by bills ordered him to receive in London, by which means I shall be very much streightned for moneys; & I doe wonder at John Bristoll that he should receive 14 pound of me for y^e improvement of my Land there, & has not as I understand laid out one penny for me, it being now more than two years since he received it of me, neither have I had any account from him, onely this, shortly after he was arrived, he sent me a letter that he, his wife, & family was safely arrived in Pensilvania. Never since have I had one word from him, soe that I would now intreat thee to receive this 14 pound of John Bristoll, with interest for y^e same for the time he has had it in his hands, which was last Bristoll faire 2 years agoe. I shall wright to him to pay y^e moneys to thee, & that thy receipt shall be his full discharge, & I hope he will be willing to doe it. Were it my Case or thine wee should be glad wth an oportunity to acquitt our selves of it, for he was y^e only man as perswaded me to disburst y^e moneys, as perswading me it was y^e onely way for an improvement for me, & by which means I might have a Tennant uppon y^e Land, but to this day I doe not understand he has any wayes concerned himselfe to be at one penny Charge for me; soe I would desire thee to receive y^e moneys of him, & let him know I have given thee order soe to doe. I shall wright a Letter to him to desire him to pay y^e moneys into thy hands, & also let him know I have given thee order to receive it of him wth interest for y^e same.

As concerning y^e 10^{lb} 10^s as thou ordered me to receive of John Withers about 5 wickes since, he paid me

10 pound of it, soe there is now but 10 shillings behind unpaid of that money to me. As concerning y^e 2 years rent as thou hired of me uppon thy going from England, it was none of it paid according to y^e time, but as I received it I gave John Withers receipts for it & did take an account of y^e days & times when it was paid, but at present I know not where it is as concerning y^e receiving of thy rent here. I shall be very willing to doe it for thee or any thing els as layes in my power wherein I can serve thee, I shall be both willing & ready to doe it for thee, & I have acquainted Edward wth it & he will be assistant. I likewise informed him of y^e Low Condition of his sister, y^e widdow Beazer, at which he wonders it should be soe wth her. Y^e old Tennant is out of y^e widdow Beazers bargaine, & John Withers has plased in another, I suppose a responsible man which is likely to pay his rentes, I suppose, without troble, but hardly any Tennants payes their rent at y^e very day, but mostly a considerable time after; & for that rent as is behinde from y^e ould Tennant, if he be in a cappassity to pay sumthing of what is behinde owing John Beazer being deseased, John Withers has noe power to recover it of him, so that y^e widdow Beazer should by a letter of attorney authorize her brother John to recover y^e rent as is behind, or some of it, off y^e former Tennant, if he be able to pay it; and Likewise to receive y^e rent of this Tennant, & give discharge for it.

And once more let me desire thee to be mindfull as to take care to receive y^e moneys out of John Bristows hands, & when thee hast soe done, thee mayest pay thy seale out of it.

I have not much els at present, onely let thee know that through mercy wee are in health here, & soe was lately my sonn Loueday & his wife, at Painswick, & soe is thy mother in Law & her Children, soe farr as I know. Sarah James, & thy sister Mary, & her husband, was Lately at y^e Devizes, & heard William Penn. I spoke with them there, & was very glad to see them, esspetially Maryes Husband, who, as I suppose, was never but once at freinds meeting before, & that was at Marlborough when friends were taken upp.

For present, wth unfeigned Love to thee & freinds,
remains thy truly Loving freind,

WILLIAM HITCHCOCK.

Marlbrough, ye 28th day
of ye 7th month, 1687.

I have sent John Bristows Letter unsealed, as thee
mayes see what I have written, & when thee soe donn,
seale it upp & give it to him.

William Hitchcock was a purchaser of 500 acres of
land from William Penn, in 1681, which were laid out in
Concord Township, Chester County. Moses Minall
(Mildenhall—now Mendenhall), herein mentioned, was the
son of Thomas and Joan, of Ramsbury Parish, Wilts ;
came to Pennsylvania in 1685, but returned two years
later. His sister, Margery, wife of Thomas Martin, went
with him to Penna. Two brothers, John and Benjamin,
and a sister Mary had emigrated previously, and the
latter became the wife of Nathaniel Newlin, who was the
owner of what is now Newlin Township. Moses Menden-
hall subsequently bought the Hitchcock tract for his
brothers. Concord Meeting House was erected on land
of John Mendenhall. The descendants of this family
number many thousands, and many of them are of the
highest respectability.

GILBERT COPE.

Editors' Note.

With the kind assistance of the author, a copy of
Supplement No. 6, containing a sketch of the life of
John ap John and notices of other early Welsh Quakers,
prepared by William Gregory Norris, of Coalbrookdale
and Weston-super-Mare, is sent out, free of cost, with this
issue of THE JOURNAL to members of the Historical
Society. Further copies of this pamphlet may be bought
from the Society's agents in London, Philadelphia, and
New York. Price on application.

Friends in Current Literature.

Memoirs of a Person of Quality, by "Ashton Hilliers" (London: Heinemann, 8vo, pp. 425) is a very interesting work of fiction by a well-known Friend. The Quaker characters, with which alone we have here to deal, are well drawn. The influence of Friend Penington on a fellow-passenger by coach (p. 30) is thus portrayed:—

Until now the varied shows of my journey had found me an amused and indulgent spectator . . . but this Quaker had left something of himself with me that I could not away with. I was uneasily conscious of the new malady of thought.

When the fortunes of the "person of quality" bring him to employment in the shop of a Methodist couple, we have some fine word pictures of the religious impressions made upon his mind, made to be sadly dissipated by the fall from grace of the mistress whose ministrations had made these impressions. This is in sharp contrast with the holy calm of the Quaker household subsequently entered. Compare this (p. 126):—

At family worship I had been prayed for until I sweated with anguish at the prospect of God's anger and the fiery doom of the lost. I beheld the mouth of the pit gaping for my poor helpless soul, and then, as my mistress pleaded as with a Presence in the room itself, I quivered and throbbed, and almost found salvation.

With this (pp. 169, 172):—

What a family life was here! such as I had never conceived of . . . How make you to understand the sense of love and of kindness, that pervaded all; the brooding Presence of the Holiest which rested upon that household, little spoken of, never forgotten, always felt? . . . Less than a dozen times during eight months of intimacy did I see my master kneel in prayer, but I was not misled by the absence of ritual, for the Presence silently invoked was with the household to aid and bless as effectively as if approached with clamour and emotion.

But are the following sentences statements of fact?:—

As is well known, my masters, as Quakers being bound in conscience to take no oath, were debarred from recovering a debt or defending an unjust claim at the King's Bench [p. 177].

These persons . . . are Quakers, whose religious convictions forbid them to take an oath, and whose testimony is therefore legally inadmissible [p. 323].

I hope that this book will lead the way to an improved presentation of Quakerism in fiction.

In the copy which the author has presented to D., he has corrected a few errors which have appeared in his book, some of which are as follows: p. 24, *College Street*; pp. 85, 156, *Gillygate* for *Skeldergate*; p. 162, *Peter gate* for "the street"; p. 167, *north-est ward*; p. 227, *sock*; p. 379, *Robert Raikes, merchant*.

A lecture delivered by Silvanus P. Thompson, D.Sc., F.R.S., at the meeting of the British Association at York last year, has been published under the title, *The Manufacture of Light* (London and New York: Macmillan, small 8vo, pp. 67).

William C. Braithwaite has published, through Headley Brothers, a little book of his poems, entitled, *Red Letter Days : A Verse Calendar*.

The Westonian (Pa.), for Second Month, 1907, contains an excellent "Short Account of Rebecca Jones," by Ruth E. Chambers, with reproduction of a shadow portrait of R. J., drawn by Sarah Hustler at Bradford in 1787. Some more of such articles, please!

"The Young Friends' Review" (London) has ceased to exist, and has been replaced by *Friends' Fellowship Papers*, the organ of the Friends' Christian Fellowship Union. The new review is to be published bi-monthly. M. Catharine Albright writes on "Comradeship," Rufus M. Jones on "The Divine Presence in Human Life," and Herbert G. Wood on "The Life of Jesus." One or two paragraphs under "By the Way" might have been omitted with advantage.

The following book has reached me: *The Baptism of the Holy Spirit for Salvation. A Treatment of the Doctrine of Baptisms from Greek Usage, History and Scripture*. By Cyrus W. Harvey (Author, Wichita, Kan. 8vo, pp. 262). It is dedicated to "those earnest souls in or out of church organisations whose inner experiences prompt them to an ever proceeding sense of the futility of all material ordinances and an ever increasing reverence for the Divine Immanence in man as the Saving Presence of the Living Christ."

The *Journal of the Presbyterian Historical Society* (Phila, Pa., 518 Witherspoon Building, 4to, pp. 48 and three illustrations), for June, 1906, vol. iii., no. 6, just to hand, contains, among other valuable matter, a paper by Dr. Sharpless on "The Political and Religious Conditions of the Province of Pennsylvania Two Hundred Years ago."

Albert J. Edmunds, of Philadelphia, sends me a copy of his *Fairmount Park and other Poems, with Historical Notes* (Author, 1300 Locust Street, Phila., 4to, pp. 52). The author dedicates his book to his mother, Rebecca Edmunds, now living at Kings Lynn, Norfolk.

For the amount of one shilling and sixpence only can now be purchased a *History of the Life of Thomas Ellwood*, with historical introduction, frequent notes, extracts from Joseph Wyeth's Supplement, biographical notices of persons mentioned, bibliography and index. This is made possible by the enterprise of Headley Brothers and their literary manager, Samuel Graveson, the editor of the present edition. The book is in handy small 8vo form, 372 pages, and is the third of the Chalfont Series, of which the first two issues were "The Journal of John Woolman" and "William Penn's Fruits of Solitude."

In accordance with the request of the late Mary Ricketts, formerly Mary Frank, some of her poems, written at various times, have been printed in a little volume, entitled, *Village Sketches from Life* (Headley, small 8vo, pp. 51). Several pieces are connected with the Sidcot district of Somersetshire; one is entitled, "Lines composed at Ackworth, 1858"; and there are poetical references to Arnee Frank (the author's father), William Tanner, and Richard Frank. Some of the pieces have already appeared in Mary Frank's little book, "Verses, Sacred and Descriptive," 1850.

Lotus Leaves is the title of a little collection of poems by J. Thomson Dunning, R.B.A., printed for private circulation only. The author is son of the late John Dunning, of Middlesbrough, Yorks.

Various accounts of the annual meetings of the Evangelical Free Churches, held in Leeds lately, have appeared. This year's president is our Friend, J. Rendel Harris, M.A., Litt. D.

The Studio, March 15th, has a fourteen-page description of the work of J. Walter West, R.W.S., with reproductions of his pictures. J. W. West is a member of a London Meeting and lives in north Middlesex.

Rickman John Godlee, surgeon in Ordinary to the King, a London Friend, has published an address delivered by him in Tenth Month last on *The Past, Present, and Future of the School for Advanced Medical Studies of University College, London* (London: Bale, Sons & Danielson, large 8vo, pp. 46). Among portraits which adorn this book is one of Lord Lister, the author's uncle.

The Olney Current, the organ of Friends' Boarding School, Barnesville, O., contains, in the last two issues, a good article by Watson W. Dewees, late of Westtown, on "The Origin of the Book of Discipline."

The fourth edition, revised, in one volume, of E. V. Lucas's *Life of Charles Lamb*, has appeared (London: Methuen, 8vo, pp. 757). In 1797, Charles Lloyd visited Lamb:—

Lloyd left behind him, as a souvenir, the Journal of John Woolman, the American Quaker, whose slender writings form a record of beautiful spiritual character and simple moral courage. The book seems to have had an immediate influence, for in the letter to Coleridge of February 13th, Lamb says: "Tell Lloyd I have had thoughts of turning Quaker, and have been reading or am rather just beginning to read, a most capital book, good thoughts in good language, William Penn's 'No Cross, no Crown;' I like it immensely. Unluckily I went to one of his meetings, tell him, in St. John Street [Peel Meeting] yesterday, and saw a man under all the agitations and workings of a fanatic, who believed himself under the influence of some 'inevitable presence.' This cured me of Quakerism; I love it in the books of Penn and Woolman, but I detest the vanity of a man thinking he speaks by the Spirit, when what he says an ordinary man might say without all that quaking and trembling." The incident recurs in the essay of "A Quaker's Meeting" After the defection of Lloyd, and the death of Hester Savory, Lamb seems to have been without Quaker acquaintances until the beginning of his friendship with Bernard Barton, in 1822 (pp. 113, 114).

Hester Savory was the daughter of Joseph Savory; she lived at one portion of her life at Pentonville in the same street as Lamb, with a brother and two sisters. She was born in 1777, married Charles Stoke Dudley in 1802, and died in 1803. The book contains a portrait of her "from the miniature in the possession of Mrs. Braithwaite, of Kendal."

The Westonian, for Third Month, has a view of Anthony Benezet's house on Chestnut Street, Phila., as its "art supplement." It is reproduced from a print belonging to George Vaux.

NORMAN PENNEY.

Friends' Reference Library. (D.)

WANTS LIST, No. 12.

The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

ELISHA BATES'S *Miscellaneous Repository*, vol. i., nos. 2, 5, and after 12, vol. 3, nos. 20, 21, vol. 4, nos. 9-12, 15-18, and after 22, vol. 5, nos. 1-18, and after 28; *Book of Meetings*, London, 1792, 1802, 1803, 1805, 1858, 1859; *Account of Samuel BOWNAS*, Phila., 1759; Mary BROOK'S *Silent Waiting*, Phila., 1795; BRYN MAWR College, *Program*, 1889 to 1891; JOSIAH COALE'S *To the Called of God*, no date, *Vindication of the Light Within*; DR. COATES'S *Life of Heckewelder*, Phila., 1847.

MAY DRUMMOND'S *Internal Revelation*, Dubl. 1736; *Dissertation on Preaching* . . . May Drummond, c. 1739;

JOHN ELMES'S *Quakerism Exposed*, Limerick, 1842; FRANCIS ESTWICK'S *Errors of the Quakers*, 1697;

WILLIAM GROVER'S *Letters*, Phila., 1831;

HANCOCK'S *Peculium*, Phila., 1860; SAMUEL HUNT'S *Instructions for Children*, 1703; *Account of Ann HUNTER*, c. 1835;

C. M. KIRKLAND'S *English Sketches*, also abridged *Essays of Jonathan Dymond*, 1842;

THOMAS LAMBORN'S *Legacy*, Phila., 1844; *Account of Margaret LUCAS*, Stanford, N.Y., 1803;

MILCAH M. MOORE'S *Miscellanies*; LINDLEY MURRAY'S *Compendium*, N.Y., 1817;

SARAH PURBECK'S *Account of Sufferings*, 1864; ANTHONY PURVER'S *Youth's Delight*, 1727, *Counsel to Friends' Children*, Phila.;

EDMUND RACK'S *Poems*, 1775, *Mentor's Letters*, 1st and 2nd editions; *Memoirs of Richard REYNOLDS*, no date; ROBERT RICH'S *Love Without Dissimulation*, no date; THOMAS RUDD'S *Testimony through the Streets of Dublin*, broadside, 1693;

MARY SANDILANDS, *Dissenter from those called Foxonian Quakers*, 1696; ROBERT SANDILANDS, *Some Queries proposed*, 1700; *Journal of David SANDS*, N.Y., 1848; WILLIAM SANKEY'S *Exhortation to Friends*, 1689; THOMAS SCATTERGOOD'S *Instructions for a Gospel Minister*, 1846, *Memoirs*, Phila., 1844; *Extract from the Will of William SHARDLOW*, c. 1705; ANTHONY SHARP, *Dirt wip'd off*, 1693; JOSEPH SIMPSON'S *Letter to J. H. Tuhe*, 1865; SAMUEL STANSFIELD'S *Birkenhead and its Dock*, 1843, *Observations on Combe*, 1847; *Short Memoir of Laurence STEEL*, 1845; EDWARD STEPHENS'S *Shame of Quakers*, 1697, *Invitation to Quakers*, 1697, *Achan and Elymas*, 1704; SAMUEL STEPHENS'S *Address to Quakers*, 1st and 2nd editions, c. 1800; CHARLES J. STILLE'S *Life of J. Dickenson*.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

	Contents.	PAGE
Notices	-	81
Notes and Queries :—		
The Will of John Rous, II.—William Bradford—Bristol MSS.—		
Friends as Weavers—Change of Calendar—Thomas Lloyd—		
Horton Hall—Church Scot—"Love Letters of Henry Fowler"—		
Great Wigston—Biographical Sketches—The Trade of George		
Fox—Obituaries	-	82
Visits of American Ministers to Europe. By the late <i>Samuel Alexander</i>		87
A Prophecy of Toleration	-	98
Presentations of Quakers in Episcopal Visitations, 1662-1679.		
By <i>G. Lyon Turner, M.A.</i>	-	99
Editors' Notes	-	102
Episodes in the Life of May Drummond.—II. By <i>William F. Miller</i>		103
Review of Hancock's "Peculium," edited by the Bishop of Gibraltar.		
By <i>Thomas Hodgkin, D.C.L., Litt.D.</i>	-	115
The Wilkinson and Story Controversy in Bristol; etc. By		
<i>A. Neave Brayshaw, B.A., LL.B.</i>	-	119
Service in Sackcloth	-	121
"Present State of the Nonconformists" (1672)	-	122
A Vision seen by George Fox	-	124
Friends in Current Literature. By <i>Norman Penney</i>	-	125
George Fox and the Durham College	-	128

D.—The Reference Library of London Yearly Meeting,
 Devonshire House, 12, Bishopsgate Without, London, E.C.
 F.P.T.—"The First Publishers of Truth," published by the Friends'
 Historical Society.

Notices.

The fourth annual meeting was held at Devonshire House, on the 23rd of Fifth Month. Francis C. Clayton presided over a somewhat smaller company than last year. Various suggestions were made respecting future Supplements, among them being a standard life of Margaret (Fell) Fox; the publication of the early minutes of the Morning Meeting, also of some letters of early Friends now in the Public Record Office in London; and the reproduction of specimens of the exquisite sketches made by the late Thomas Pole, M.D., of Bristol, with memoir. For the list of officers for 1907-8 and the balance sheet for 1906, see inset.

Notes and Queries.

THE WILL OF JOHN ROUS.

Continued from p. 54.

Item I give and bequeath unto my daughter Margaret⁵ who hath severall wayes disobliged me the summe of Tenn pounds only of lawfull money of England to be paid unto her within three months next after my decease but if after my decease she shall by her obedient and dutifull carriage oblige my now wife then my will is and I doe hereby give and bequeath unto my said daughter Margaret for her benefitt in such manner as my now wife shall direct and appoint such a summ of money as my wife shall direct order and appoint soe as the said Summe exceed not five hundred pounds to be paid within three monthes next after such order direction and appointment and notice thereof given unto my Executor hereafter named

Item from and after all my debts legacies and funerall expences are paid and discharged I give devise and bequeath all other my Estate both reall and personall (not herein before by me given and bequeathed) whatsoever or where-soever within the Kingdome of England or Island of Barbadoes or else where unto my Sonn Nathaniell Rous and his heires, for ever charged and chargeable neverthelesse

⁵ Probably the Margaret Manwaring to whom her grandmother Margaret Fox (Fell) bequeathed one guinea by her will. See THE JOURNAL, ii. 104.

And I doe hereby charge all my estate reall and personall with all and every the Annuity yearly Rent porçons and summes of money herein before by me given willed bequeathed and confirmed unto my said wife and three daughters according to the true intent and meaneing of this my Will.

But if it shall happen that my said Sonn Nathaniell Rous shall dye without issue of his body lawfully begotten then I give and bequeath the same unto my loving daughters Bethiah English and Anne Rous and the Heires of their bodyes lawfully issueing and to the Heires of the body of the survivor of them And for want of such issue then to the reight Heires of me the said John Rous for ever

And I doe hereby nominate and make my said Sonn Nathaniell Rous full and sole Executor of this my last Will and Testament And I doe desire my loveing freinds William Mead of London Lynnen Draper and William Ingram⁶ Cittizen and Tallow-chandler of London to be Overseers thereof not doubting but they will see the same performed as is afore herein declared And I doe give to each of them five pounds

And I doe hereby revoke disannull and make void all Wills and bequests by me formerly made and doe declare this to be my last Will and Testament

⁶ Brothers-in-law of the testator, they having married Sarah and Susanna Fell respectively.

In wisse whereof I the said John Rous the Testator have to this my last will and Testament put my hand and seale the day and year first above written:—
JOHN ROUS.⁷

Signed sealed published and declared by the within named John Rous the Testator for and as his last Will and Testament in the presence of

THOMAS CANNON.

MARY BOWCHER.

JOHN BOWCHER, SENR.

Probatum fuit humoi Testamenti apud London coram venli viro Willielmo Clements Legum Doctore Surrogato venlis et egregij viri Dni Richardi Raines Militis Legum etiam Doctoris Curie Prærogativæ Cantuariensis Magistri Custodis sive Commissarij ltime constituti vicesimo quinto die mensis Junij Anno Dni millimo Sexcenmo nonagemo quinto Juramento Nathanielis Rous filij dicti defuncti et Extoris in dicto Testamento nominat cui commissa fuit administratio omnium et singulorum bonorum jarium et creditorum dicti defuncti de bene et fideliter administrando eadem ad Sancta Dei Evangelia Jurat.

WILLIAM BRADFORD (iv. 32).—William Bradford printed for my ancestor, Daniel Leeds, of Burlington, New Jersey (who came over with his father, Thomas Leeds, in 1676, six years before Penn's arrival), his *Temple of Wisdom*, which was either the first or the second book printed in the Pro-

⁷ John Rous seems to have been lost at sea, on the passage from the West Indies, about the early part of 1695.

vince. In the pamphlet, "Thomas Leeds and three sons," partly compiled by my brother, B. F. Leeds (a copy, with some penned marginal notes, accompanying this, and intended for the Devonshire House Library) thou wilt find some references to these matters.—JOSIAH W. LEEDS, West Chester, Pa.

The pamphlet above referred to states of Daniel Leeds that "he is known as the writer of a single volume called *The Temple of Wisdom*. A copy of this book is to be found at the Lenox Library on Fifth Avenue, N.Y. He began the compilation of almanacs in 1687, continuing to issue them for 27 years. As almanac maker he was followed by his sons, Felix and Titan, the latter being driven from the field eventually by the success of the well-known production of Benjamin Franklin."

D. does not possess any of the publications of Daniel Leeds.—
Eds.

BRISTOL MSS.—Among other manuscripts, belonging to Bristol and Somerset Q.M., deposited in D. are four volumes of letters and documents of early Friends of great value and interest. For purposes of reference these four volumes will be known as the Bristol MSS.

FRIENDS AS WEAVERS.—It is reasonable to suppose that such quiet employment, would, in weaving communities, e.g., Norwich, Colchester, etc., claim the attention of Friends. *Thomas Symonds*, a Norwich master-weaver, was (I believe shortly

before the Goat Lane Estate was purchased) accustomed to have the meetings in his house.'

The *Lombe* family were *silk* weavers, and active in the Friends' cause in Norwich, while the *Gurneys* busied themselves in *wool* and *yarn*, of which they were prominent manufacturers. They had their manufactories in the neighbourhood of the "Gilden-Croft." I think it may be taken for granted that wherever weaving was carried on, and any number of "Friends" there resided, they found congenial employment in the particular branch of the industry followed in the locality.—C. H. EVELYN WHITE, Rampton Rectory, Cambridge.

CHANGE OF CALENDAR.—What action did Friends in America take regarding the change of Old Style to New Style in 1752?

THOMAS LLOYD.—The original MS. of "An account of a Conference between the Rt. Rev. the Bp of St. Asaph, and Mr. Charles Lloyd and Mr. Thomas Lloyd, 1681 [see *John ap John*], is in the Cardiff Public Library. There is a good account of Thomas Lloyd in Williams' *Montgomeryshire Worthies*, second edit., 1894.—JOHN BALLINGER, Central Library, Cardiff.

HORTON HALL.—On p. 23 of *John ap John* there is a reference to Horton Hall; it now belongs to the Watt family. An uncle of the present owner is named Henry

'He is frequently mentioned in George Whitehead's *Christian Progress*, see pp. 24, 27, 33, 35, 50, 57.—EDS.

Fowler Watt.—JOHN DYMOND CROSFIELD, Liverpool.

"CHURCH-SCOT" (iv. 54).—The term "Church-Scot" (A. S. *Scot*, a contribution to a common fund into which it is *shot*), was originally a certain measure of corn, paid to the Church, or rather to the priest, on St. Martin's Day, irrespective of tithes. In later times the term was used in a more general sense of Church dues which had become customary and were payable in kind. It is to some such enforced contribution, which possibly had been commuted into a money payment, that reference is made in the Sutton Valence case about which inquiry is made. Some regard "Church Scot" as a kind of rate applied to the building and repair of churches, etc.

Among the laws of Ina, King of Wessex (A.D. 690), are two articles relating to "Church-Scot." The phrases "scot and lot," "scot-free," etc., serve to remind us of the meaning that attaches itself to different forms of the expression; "scot-ales" again was a term used to signify drinking bouts and the like in the middle ages.—C. H. EVELYN WHITE, F.S.A., Rampton Rectory, Cambridge.

"LOVE LETTERS OF HENRY FOWLER."—In page twenty-eight of *John ap John* it is mentioned that Henry Fowler married Elizabeth Hough. It may interest your readers to know that in 1832 the letters that H. Fowler wrote to his intended were published in *The Midland Antiquary*. The only one of interest in a Society point of view is the following account of "passing the meeting" at Stafford:—

"Dec. 19, 1741. Ed. Busby came last Monday night and brought with him Jno. Overton, of Banbury. They went, next day, with my father to Stafford; there was a meeting appointed to be held there on that day. Whether Richard and Moses² Morris had forgot the appointment I can't tell; there was nobody there but the old woman that lives in the house, and Neddy³ had like to have been disappointed. They took it into consideration, and he laid his intentions before my father and the old woman; my father drew up a paper and signed it on behalf of the Meeting, and he has taken that along with him."—C. D. STURGE, Birmingham.

² Probably the father of Mrs. Knowles, Dr. Johnson's friend.

³ The prospective bridegroom. On reference to the minute book I find that the minute is duly entered 15th 10 mo. (Dec.) 1741, the only irregularity is that there is no record of persons present. The following is the minute:—

At our monthly meeting app^d the 15th 10mo., 1741:—Ed. Busby did at the same time lay at the said meeting the first time his intention of taking in marriage Dorothy Fowler, the daughter of John Fowler, and accordingly brought with him a certificate from his father and mother of their consent, and also one from his friend Dorothy Fowler of her unity with his proceedings; her father John Fowler giving his consent in person at the said meeting, they are accordingly at liberty to proceed as usual.

At the next meeting five names are given of persons present from the various parts of the Monthly Meeting. Dorothy Fowler's mother was the daughter of Charles Osborne, one of the leading Friends in the Midland counties at the beginning of the 18th century.

GREAT WIGSTON.—Among extracts from the diary of Caleb Hedley's journey to Yearly Meeting, 1775, given in George Baker's *Unhistoric Acts*, 1906, p. 105, is one, dated 5th mo. 29th, describing a Meeting House, which "John Burgass said it was built by his fore Elders, as he has heard an old Woman say, that she stood by Geo: Fox in the garden, and speaking of a Meeting House, G. F. struck ye Ground with his Cane or Stick, and said let it be Built here, which was Done, and has been ever since." George Fox visited Wigston in 1678, but the above incident may refer to an earlier visit.

The following letter respecting Wigston Meeting House, recently written by Henrietta Ellis, of Leicester, and forwarded by William B. Appleton, of the same, will be read with interest:—

"The meeting house referred to in the extract from *Unhistoric Acts* is the one at Great Wigston which was closed in 1790. The land for this was given by a John Evans. The little thatched building surrounded by cherry trees stood in the garden behind a house which was long inhabited by John Burgess. I could show anyone just about where it stood—pretty much at the back of a Mechanics' Institute, which is quite a feature of Wigston village street, and which was erected by the late Thomas Burgess, descendant of John. There are many references to the upkeep of Wigston Meeting House in the books in the safe at Prebend Street. But of the incident of Geo. Fox I do not know anything further than the extract tells."

BIOGRAPHICAL SKETCHES.—The sketches of eminent Friends, written by Nathan Kite, which appeared in the columns of *The Friend* (Phila.), volumes 27 to 36 (1853 to 1863), are of great value to the historical student and are frequently quoted in the publications of the Friends' Historical Society. An index to these Sketches, by William M. Mervine, of Phila., has been published by the Genealogical Society of Pennsylvania, *Publications*, vol. iii., No. 2 (January, 1907), and will supersede the manuscript index prepared in D. some years ago, and frequently consulted.

THE TRADE OF GEORGE FOX.—In William Rogers' book entitled *The Christian Quaker Distinguished from the Apostate and Innovator*, there is contained the following passage:—

"I am persuaded that he [George Fox] would have added more to his Repute and Name, to have acquainted the Reader (if he would needs discourse of his Birth-Right) that he descended of Poor Parentage, and that before he went abroad to preach the Light, he was a *Journyman Shoemaker*, and, as such an one, wrought Journey work with *George Gee* of *Manchester* (if he so did, as report saith he did) and so have given *Glory to God*, that in years past, he made Choice of so poor, mean and despised a Person, through whom to preach the *Everlasting Light*, *Christ Jesus*, the Guide to the Father," Part 5, p. 48. William Chas. Braithwaite points out to me that Manchester is almost certainly a mistake for Mancetter, a

village about two miles from G. Fox's home at Drayton, which Fox mentions near the beginning of his *Journal*. The whole book is an attack on George Fox, he being the "Apostate and Innovator." The greater the stress laid on Fox's humble origin, the more difficult it is to account for his being able to live without working, a fact on which Rogers comments, part 4, p. 64, and part 5, pp. 48-9, where he states that while Fox had plenty his relatives were in want. For further information about W. Rogers and his book, see this JOURNAL, pp. 119-121.—A. NEAVE BRAYSHAW.

OBITUARIES.—John Stephenson Rowntree, of York, was one of the first Friends to assist in the formation of the Historical Society, and he became the second year's President. For many years he took a deep interest in the history of the Society of Friends and his writings thereon are numerous and valuable. He died, while on a visit in London, on the 13th of Fourth Month, aged nearly seventy-three years. There is a good account of his life in *The Friend* (Lond.), vol. 47 (1907), pp. 263-267, and an admirable portrait.

Charles Brady, of Barnsley, was also much interested in the work of the Historical Society. He died at his residence on the 2nd of Fourth Month, in his seventy-fifth year. *The Friend* (Lond.), vol. 47 (1907), p. 255, has a reference to C. Brady, and reproduces a portrait which is not very satisfactory.

Personal Recollections and Reminiscences of some of the American Friends who travelled in these Countries on Religious Service from 1828 to 1852.

The writer of the following *Recollections* did not live to see them in print. He died in London on the 1st of Third Month last, aged eighty-eight years.

Most of the Friends referred to appear in the list of visitors to the Island of Nantucket given in Lydia S. Hinchman's *Nantucket*, 1901. Records of the presence of several at sittings of Devonshire House Monthly Meeting, London, are contained in MS. Notes on the Monthly Meeting, written by John Pryor, preserved in D.

The following notes have been prepared by the Editors.

WILLIAM FLANNER.¹

William Flanner is the first American Friend whom I recollect as a Minister. He attended the Quarterly Meeting at Waterford, in Tenth Month, 1828, shortly after I was sent as a scholar to Newtown Provincial School, which was situated there. I do not remember what Yearly Meeting he came from, but his very tall, and rather uncouth form, clad in the orthodox Friends' costume of those days, and his apparent total ignorance of what were then, as they are now, recognised as the ordinary amenities of civilised society, were in very striking contrast to those of the Friend, who, on behalf of London Yearly Meeting, was accompanying him as an Elder, *viz.*, Isaac Hadwen, of Liverpool, a rather short person, plain in his dress, but "every inch a gentleman." Of course, as a school-boy, although allowed to visit with my parents at the houses of Friends during the Quarterly Meeting (which, commencing on Seventh-day morning with that for Ministers and Elders, concluded

¹ This Friend's certificate to visit Europe was from Shortcreek, O. His visit to Ireland is referred to by Sarah Greer in her *Quakerism*, 1851, pp. 98ff, and by Sandham Elly in his *Critical Remarks on "Quakerism,"* 1853, pp. 44ff.

on the following Third-day, with a "religious opportunity with the children and family at Newtown School"), I could have no opportunity of observing William Flanner's manners *en famille*, but it was told that, discarding the use of spoons, he helped himself to salt with his fingers, which he also used at table in other ways to which the company were not accustomed. He had never before seen brass fenders and fire-irons, nor door-handles and other articles of that metal; and he was at first extremely burdened and oppressed in the belief that they were all of gold; and, afterwards, the customs and manner of life to which he was introduced amongst Friends in these countries, where carriages, silver plate, mirrors, etc., were things of every-day life, had such an effect upon his mind that he was obliged to return home before his service was fully accomplished. But (child as I was, not yet ten years old) I have never lost the recollection of his powerful sermon in Waterford on the First-day morning of the Quarterly Meeting. His text was Isaiah xxxiii. 20-24, and although at this distance of time I cannot in the least recall the matter, I have never lost a sense of the wonderful power which attended his delivery.

JONATHAN TAYLOR.²

Jonathan Taylor is the next whom I recollect—a rather slender, and somewhat frail-looking man, who attended the Quarterly Meeting in Waterford in 1831. I do not remember anything as to his ministry, and, as far as my memory serves, he was poorly at the time. After the meeting was over, he went with M^{ary} James Lecky and her mother to their country-seat at Kilnock, near Carlow, for a rest, but he soon became worse, and

² J. T. was born in Bucks County, Pa., in 1768. On his marriage with Ann Schofield in 1789, he settled in Virginia, and, later, in Ohio, where his wife and he held the first Friends' meeting in that part of Ohio, sitting side by side on a log in the open woods. He crossed the Atlantic in 1831, in company with Stephen Grellet and Christopher Healy. An account at large of his religious work in London and Dublin Y.M.'s may be seen in Bates's *Miscellaneous Repository*, vol. iv. (1832), reprinted in *The Friend* (Lond.), 1847. A touching recital of the reception, at his home in Ohio, of the news of his death, is contained in a letter from Benjamin W. Ladd to Thomas Stewardson, quoted in a letter from Anna Braithwaite, of Kendal, which is preserved in D. See also Robson MSS. in D.

in a few days passed away to his heavenly home (6th of Eleventh Month, 1831). His remains were, I believe, interred in the Friends' burying-ground at Kilconner, to which meeting the Lecky family belonged.

Some years after this, I was staying at the house of my dear cousin, Joseph Bewley, at Dublin, whose wife was niece to Mary Lecky. Susan Howland and her husband, George Howland, were also staying there at the time; and one day, the conversation happening to refer to Jonathan Taylor's death, Susan Howland told us that when he laid his concern for England before his Yearly Meeting of Ministers and Elders, at which she was present, there was abundant expression of "unity and sympathy," also several prayers that he might be Divinely guided and helped along from day to day; but it was observed at the time, and remarked on afterwards, that in none of them was there any allusion to his safe return home at the conclusion of his service.

CHRISTOPHER HEALY.³

I think after Jonathan Taylor came Christopher Healy, a rather burly looking, elderly man, clad, of course, in the American style, but, my memory says, not at all so conspicuous as some others. My recollection of him is entirely confined to Waterford Meeting, which I think he attended on a Fifth-day, that being the usual week-day one, and he sat in silence until near the close, when he arose and spoke to this effect: that he had sat in silent sympathy with Friends, but did not feel that he had anything to express among them except to revive the words of the Apostle, "Ye have an unction from the Holy One, and ye need not that any man teach you, but as the same anointing teacheth you, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him"; and then he added that he felt it would be

³ Christopher Healy was born in Rhode Island in 1773. He joined Friends when about nineteen years of age, and became a Minister when twenty-eight. In 1831, he visited Great Britain and Ireland. His death took place in 1851.

See *Memoir*, Phila., 1886; *Penna. Memorials*, 4th edition, 1879; *The Friend* (Phila.), vol. 77 (1903-4), pp. 146, 331, 356. There is an interesting extract from a letter respecting C. Healy's visit to the Indians, preserved in D.

right for him to have a "public meeting" that evening, which accordingly was held, but the school-children were not taken to it.

CHARLES OSBORN⁴ AND JOHN WILBUR.⁵

In 1832, came Charles Osborn and John Wilbur, who travelled together, and were at the Quarterly Meeting in Waterford in the Tenth Month of that year. I have never forgotten their appearance as they walked into the large, square hall of the Meeting House, around which, on forms, the school-children were sitting, according to custom, waiting, after their walk of a mile from the school, until the moment arrived for them to go into meeting: two tall men Friends, with unusually broad-brimmed, drab, beaver hats, long, drab coats reaching almost to their heels, and grave faces, bearing traces of mental feelings, which we understand as "exercises," only waiting the opportunity for vent.

It was the custom in those days for all men Friends to wear their hats in meeting, and only to uncover their heads when vocal prayer was being offered; but when a Minister rose to speak, he took off his hat and usually handed it to the Friend who sat next to him to keep until he was about to resume his seat, when it was handed back to him, and he again covered his head; and the same

⁴ Charles Osborn was born in North Carolina in 1775. His *Journal* published at Cincinnati in 1854 gives a succinct account of his travels. He took an active part in the separation in Indiana on the question of Slavery in 1842-3. His death took place in 1850 and a *Testimony* respecting him was issued by Clear Lake Monthly Meeting of Anti-Slavery Friends in 1852. There is a pencil sketch in D. of his cottage at Economy, Wayne Co., Ind. (Gibson Bequest MSS., ii. 3.)

For the Indiana separation of 1842-3, see Edgerton's *History*, 1856; Hodgson's *Friends in the Nineteenth Century*, ii., 9ff; Thomas's *Friends in America*, 1905, p. 174; *Memoirs of William Forster*.

⁵ John Wilbur was born at Hopkinton, R. I., in 1774. In 1798, he married Lydia, daughter of Amos and Thankful Collins. He visited Europe twice on religious service, in 1831-3 and 1853-4. He stood for the conservative view of Truth rather than the modern view promulgated by J. J. Gurney and others on both sides of the Atlantic. The "smaller bodies" of Friends in America are sometimes distinguished by his name. He died in 1856. See his *Journal*, 1859; and much other literature in print and manuscript. Thomas's *History of Friends in America*, 1905, may be consulted with advantage.

applied to women Ministers, with respect to their "Friends' bonnets." Consequently, these two tall and very remarkable looking men took their seats in the gallery with their large drab hats on their heads, and, I think, Charles Osborn was the first to speak, which, so far as my memory serves, he did in a solemn and impressive manner, and a voice sufficiently loud to be heard over the large house, but I have no recollection whatever of his subject. When he had finished, he took his hat and his seat, and very soon John Wilbur arose, whose vehement manner, and a voice which grew almost to a roar, as he set forth the indwelling of the Holy Spirit as "the Inward Light," and the privileges of the Lord's people, made an indelible impression on my memory, although I have no other recollections of his address. This, of course, was several years before the separation in Ohio Yearly Meeting, which was caused by his open opposition to some of J. J. Gurney's writings; but from my school-boy recollections and impressions of him, I never felt any surprise at that sad event.

STEPHEN GRELLET.

Very different from those of these two Friends are my delightful recollections of dear Stephen Grellet, a true "Christian gentleman," which character also applied in no common manner to the beloved Friend who travelled with him, not only over these countries, but over a large part of the continent of Europe—I allude to Peter Bedford—and well indeed were they banded together. The precious union and fellowship of their spirits, and their earnestness in the service of their Lord, could be felt whether in meetings, or in the large companies who gathered to meet them in the houses of Friends. They had many public meetings, in which, as in the ordinary meetings of Friends, Stephen Grellet was largely engaged in ministry and prayer. He had a slightly French accent, and occasionally a word of that language would slip in. My personal recollection in this way is simply his saying "mouton" for lamb, but we heard that there were other instances.

ELISHA BATES.⁶

Elisha Bates, of Ohio Yearly Meeting, came in 1834. I do not recollect any particulars of him, except that in appearance he was like other American Friends, but a large number of our members (N.B.—this was in Ireland) in many of the Meetings would not receive him, because of his unsound views, and I think his stay in these countries was but brief.

JOHN WARREN.⁷

John Warren, whom I remember as a pleasant, though somewhat grave looking Friend, attended London Yearly Meeting in 1835, at which my own dear father, Edward Alexander, of Limerick, was present with certificate from Dublin Yearly Meeting, and I think they sat side by side in the gallery. It was the time when what is known as the "Beacon controversy" was at its height, and a somewhat stormy session was feared. My father told us that just at the opening of the first sitting, John Warren stood up and said that a few words had much impressed his mind, which he believed he ought to express at that time: "When I have nothing to say, I say nothing"; and my father said it would have been well if these words had been better observed throughout the meetings.

ANNA MOORE THORNE.⁸

In the following year, 1836, came Anna Moore Thorne, from New York, of whom I have no special

⁶ Elisha Bates was from Mount Pleasant, O. He wrote *The Doctrines of Friends*, in 1825, a book which passed through many editions, and he edited *The Miscellaneous Repository*, somewhat later. His views on many of the distinguishing principles of Friends changed, and in 1837 he resigned his membership. His death took place in 1860 when over eighty years of age. An account of his last days is given in the *Friends' Review*, vol. 14 (1861), p. 825, and copied into *The Friend* (Lond.) and *The British Friend*.

⁷ John Warren was born in Bristol, Me., in 1775. In early life a conviction came to him that it would be right to relinquish his sea-faring life in order to assist "a number of seeking persons in his neighbourhood." He joined Friends in 1805, and visited Great Britain and Ireland in 1834-5. His death took place in 1849.

See *Memorials of New England Ministers*, 1850.

⁸ A. M. Thorne was the daughter of Andrew and Elizabeth Moore, and was born in 1766. Her first husband was Consider Merritt and her

recollection (except that I think she lodged at my father's house).

ANNA ALMY JENKINS.⁹

About 1842 or 1843, came Anna Almy Jenkins, from Providence, Rhode Island. It so happened that I was in Liverpool the day she landed there, and hearing incidentally that she was to have a meeting for sailors at the docks that evening, I attended it. Her spiritual exercises for that class seemed very deep indeed, as she faithfully delivered what the Lord gave her for them.

Beyond this I have no recollection of her labours, but I expect there will be those amongst my readers, who will not have forgotten the awfully affecting circumstances under which she met with her death not very long after her return from these countries. I think particulars were published soon afterwards (perhaps in the *Philadelphia Friend*), but, so far as my memory serves me, they were these:—She, and a daughter who resided with her, attended together their usual Meeting for Worship one First-day morning, in which she had to deliver an unusually solemn, and indeed awful warning to some one individual present, expressing her sense that the messenger of death was very near, "even it might be on their heels," and that it would not be many hours before the shaft fell; and she ended by pleading with all to seek to be ready. We heard that during the succeeding night, the house in which she and her daughter were sleeping caught fire, and that they both perished in the flames!

second, Isaac Thorne. When attending a Quarterly Meeting at Mountmellick, Ireland, in 1836, at the house of E. Beale, she related some striking particulars respecting her grandmother, Mary Griffin, who died in 1810, aged 100 years and 7 months, which particulars may be found in Comly's *Miscellany*, v. 241, and *The Annual Monitor* for 1837. A. M. Thorne died in 1838. See *Testimony*, 1839.

⁹ A. A. Jenkins was a daughter of William and Sarah Almy, and granddaughter of Moses and Anna Brown, of Rhode Island, and was born in 1790. In 1823, she married William Jenkins, of Providence. Her visits to the British Isles took place in 1842, 1843, and 1848. Her death, under the circumstances above described, took place in 1849. A clipping from a newspaper, giving an account of the sad event, is preserved in D.

DOUGAN AND ASENATH CLARK.¹⁰

In 1844, came Dougan and Asenath Clark, from North Carolina. Dougan Clark had a very loud voice, and his ministry was sound and far-reaching. We understood that he had formerly, as a Methodist preacher, been used to addressing very large congregations. Of his wife's long and remarkable sermons I have a very vivid remembrance, not far from an hour each on two special occasions: one on Hosea vi. 1, 2, 3—"Come and let us return unto the Lord our God," etc., and the other on the fourteenth chapter of the same Prophet, verses 1-7. The marvellous power which accompanied her delivery, as she addressed the various states to which the different parts of her texts applied, can scarcely be realised in these days, when the preaching is so extremely different, both in matter and delivery.

LINDLEY MURRAY HOAG.¹¹

In 1845, Lindley Murray Hoag, from New England, came for the first time. He was quite a different type

¹⁰ Dougan Clark was born 10th mo. 3rd., 1783, and died 8th mo. 23rd, 1855. Asenath Clark (second wife of Dougan Clark) was born 9th mo. 11th, 1785 and died 2nd mo. 26th, 1872. Of Dougan Clark's childhood little is known, but he was frequently heard to say that he felt the visitations of Heavenly Love at a very early age. When twenty-five years old, he was disowned from the Society for marrying his first wife, who was a Methodist, but although he became a well-known preacher in that body, he was never satisfied till he had returned to Friends. So clear a sense was given him of the insufficiency of human activity in religious worship, that on one occasion when he stood up in the pulpit with the hymn-book in his hand ready to give out the hymn, he felt such a secret check in his mind that he was under the necessity of giving the book to another and sitting down, as he expressed it, "like a fool," and he took no part in the service. He was visited by several of the most influential members of the Methodist Church, who offered him many inducements to remain with them; but he finally left that body and began constantly to attend Friends' meetings, and after a time he applied for membership and was received back into the Society. Later on, his wife also was received into membership. She died in 1821, and he married Asenath Hunt, daughter of Nathan Hunt, in 1823. They were employed for several years as Superintendents of New Garden Boarding School, now Guilford College. [From information supplied by Dougan Clark's grandson.]

¹¹ L. M. Hoag was the son of Joseph Hoag, of Wolfsborough, N. H. His first visit to Great Britain and Ireland took place in 1845-6. His pleasing manner and fluent speech soon caused him to become very popular with old and young, which popularity somewhat interfered with

from most of the American men Friends who preceded him—a much younger man, and more modern in his style and appearance—the most “fluent,” if not eloquent Minister whom we had up to that time had from America. I have, however, no distinct recollection of his labours. He was accompanied through Ireland by George Stacey, a valued Elder, well known throughout the Society as having been Clerk¹² of London Yearly Meeting for several years.

SARAH EMLÉN¹³

came from Chester, in 1845. Perhaps, although at this time (sixty-one years after), I cannot recollect any particulars of it, her living, spiritual ministry produced a deeper effect on my mind than any of her predecessors from the other side of the Atlantic; and I well recollect that in a visit she paid to us in my mother's house, which was then my home, I felt as though I was nearer heaven than I had ever been before, as she poured out her soul in a prayer, the solemn, and indeed awfully absorbing power attending which cannot be described in any human words.

SUSAN HOWLAND.¹⁴

There appears then to have been a lapse of about four years until 1849, when Susan Howland, of New

his service and caused some friction among Friends in England. His visit in 1853 was, in consequence, of brief duration. L. M. Hoag's wife, Huldah B. Hoag, died prior to his first visit to England.

¹² George Stacey was clerk from 1838 to 1849.

¹³ Daughter of Cadwalader and Phebe Foulke, of N.J., born in 1787. After the death of her first husband, William Farquhar, she removed to Westtown Boarding School, Pa., where for a while she was a teacher. Later she married James Emlen. There is a portrait of Sarah Emlen in Dewees's *History of Westtown Boarding School*, 1899. Her death took place in 1849.

See Penna. *Memorials*.

¹⁴ Susan Howland was the second wife of George Howland. They were married in 1810, and had a large family. G. Howland died in New Bedford, Mass., 1852, aged seventy-one, and S. Howland in 1872, aged eighty-one. [From information supplied *per* William Thompson, New Bedford, Mass.]

There is a privately printed account, with portrait, of the life of George Howland, Jun. (1806-1892), a son of the first marriage. Both father and son were connected with the whale fishery.

Bedford, Mass., came, with her husband, George Howland. The chief memory I have of these Friends, besides that already alluded to with regard to the decease of Jonathan Taylor, is that George Howland, who was a man very extensively engaged in business, seemed quite unable to enter into sympathy with his wife's religious exercises, and hurried her from place to place to such an extent that she was obliged to return home long before her service was completed. He used to say he was willing for her to stay in a place as long as she had anything to do, but as soon as it was done he wanted her to go on as quickly as possible. One instance came under my personal experience. They arrived in Limerick, where I then lived, in an afternoon. A meeting had been appointed for them, and when they had had refreshment and a short rest, they sat down with Friends (of whom I was one). After sitting perhaps twenty minutes to half-an-hour, Susan Howland stood up and apologised to the congregation, but said she felt so thoroughly tired and overdone, that she must ask them to meet her again in the forenoon of the following day! This subsequent meeting was, I believe, held.

In 1857, Susan Howland again visited these countries, accompanied by her sister, Lydia Congdon.

JAMES JONES.¹⁵

In 1849, we had a most precious visit from James Jones, from New England. He was uncle to Eli and Sybil Jones (of whom we shall hear presently), and he was the "great-uncle" mentioned by Rufus M. Jones in his little work, *A Boy's Religion*, at page thirty-eight. I give the following description of his ministry, from my dear wife's private diary,¹⁶ which, although rather lengthy, will, no

¹⁵ James Jones was born in Brunswick, Me., on the 2nd of Twelfth Month, 1788. He was frequently liberated by his Monthly Meeting for religious visits in his own country. His visit to Western Y.M. in 1838 was made with his own horse and carriage, and he must have covered quite 3,000 miles. The decease of this Friend took place on the 5th of Ninth Month, 1878, his age being eighty-nine years and nine months.

[From information supplied by J. Albert Jones, clerk of China M.M., Me., per Rufus M. Jones.]

¹⁶ Samuel Alexander married Isabella Fisher, of Limerick, in 1842. She died in 1901, aged seventy-nine years. See *Annual Monitor*, 1902.

doubt, have an interest for many in the present day :—
 “ To-day, James Jones, from Maine, United States, was at meeting ; and powerful, searching testimonies he had to deliver to us both morning and evening. In the morning he spoke long, telling us of himself : he was born of religious parents but [in his youth] he had wandered from the right path, and entered into the vain pleasures of this life, card-playing, horse-racing, the ball-room, etc., and it was while he was engaged in dancing that his mind was arrested (by the power of the Holy Spirit). He then became an improved character, and continued so for some time ; but he again fell away even lower than before. He was then laid on a sick bed, and brought to the brink of the grave, and it was only when those around him were watching for his last breath that he was given to feel his lost condition, and was again raised up, since which time, he has devoted his soul and all his energies to his Maker’s service. He longed for words to set forth the mercy and the loving kindness of the Lord, with much more in that strain. In evening meeting he spoke on the fall of man—his degeneracy, etc.” In another meeting he spoke on “ God is Love,” long and powerfully, setting forth the wonders of redemption, and pleading with all to accept the visitations of this love in their souls, etc. My wife adds, “ I enjoyed his ministry very much, and I hope it will incite me to strive after a closer walk with God.”

THOMAS ARNETT.*

Thomas Arnett, from Indiana, came in 1849, and again in 1852. My recollections of his ministry, are that it was of a very deep and searching character, dealing largely with the work of the Holy Spirit in the soul ; and, while in perfect harmony with the teachings of our Saviour and His Apostles in the New Testament, his quotations

* Thomas Arnett was born in Guilford County, N.C., in 1791. Religious feelings were aroused and deepened in him by a series of dreams which much impressed him. He joined Friends of Deep River Monthly Meeting, N.C., in 1816. His first wife died during his second visit to Great Britain and Ireland. In Eleventh Month, 1853, he was united in marriage, at Miami, to Hannah Hudson, a Minister, daughter of Samuel and Dinah Hudson, of Ireland. T. A. died in 1877, aged eighty-six years.

See his *Journal*, Chicago, 1884 ; W. F. Miller’s *Memorials of Hope Park*, 1886, p. 180.

were most commonly from the Psalms and the Prophets in the Old, often alluding to the frequent references of Christ to these. A few months after his return home on the last occasion, a woman Friend named Hudson from Dublin, to whom, as we afterwards heard, he had become engaged, went out to America, and became his wife.

JOHN AND ELIZABETH MEADER,

from Providence, Rhode Island, visited us in 1850, and

HANNAH RHOADS,¹⁸

from Philadelphia, in the same year. I have no memoranda respecting these Friends, nor do I recollect anything very special attending their visits or their ministry.

ELI AND SYBIL JONES.

This brings me to the year 1852, in which commenced the several visits of our dear Friends, Eli and Sybil Jones. As most Friends in later or middle life will remember them, I need not enlarge here. But, as I have copious notes of some of their remarkable sermons, a future opportunity may occur for reproducing them.

SAMUEL ALEXANDER.

A Prophecy of Toleration.

This Richard Scothrop (as J heard Leo. ffell Relate at my House in y^e yeare 1691) Prophesied in y^e Prison at London as ffrds was discourssing of ffrds Sufferings, he, sitting by, said, "Five & twenty yeares hense, and y^e Church shall haue Rest," & just according to y^e time, so it came to pass.

JO WHITING.

In the handwriting of John Whiting, on a tract by R. Scothrop, in D. (100.30).

¹⁸ Daughter of Jonathan and Hannah Evans, of Philadelphia, born 1793; married Joseph Rhoads, of Marple, Pa.; travelled extensively as a Minister; departed this life, 1865. There is a very lively account of Joseph and Hannah Rhoads in *Clovercroft Chronicles*, 1893, written by their daughter, Mary Rhoads Haines.

See also *Memorials*.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 71.

A complete set of Extracts from the Visitation Books in Lichfield Diocesan Registry, 1662-1679.

N.B.—(1) These concern the four counties of Derby, Staffs, Salop, and Warwick; (2) There is a "gap" between the years 1668 and 1679.

II. IN STAFFORDSHIRE.

What is noticeable here is that the two ecclesiastical centres, Eccleshall on the W., and Lichfield on the S.E., keep their immediate neighbourhood clear of Quakers.

Quaker presentations are confined mainly to the N.E. part of the county, and to the Southern tract, bordering on Warwick and Worcester.

NORTH-EAST.

HORTON. 1665. Gulielmū Yardley et Janā eius ux, Quakers. Excom.

LEEK. 1668. Thomā Brindley et eius ux, Willmū Davenport et eius ux, Matthew Dale et eius ux, Randulphū Dale et eius ux, Quakers; Excom.

Willm Gent et eius ux, Thomā Brindley, jun, Blacksmith, Thomā Finney, Johēm Finney, Edrūm Sailes, Andreā Dale, Josuā Dale, Ellenā Adams, Sarā Adams, Randulpū Brindley, Radūm Hamersley, Johēm Ward, Quakers.

CHEDULSTON. 1668. Mrūm Thomā Hamersley,¹ Quaker; keeping private conventicles.

BUTTERTON. 1665. Simonem Buxton et Ellinam eius ux, Quakers; having a child unbaptised.

1668. Simonem Baxter et Ellenā eius ux, Quakers; having two children unbaptised. Excom.

¹ This family of Hammersley seems to have been strong, and strongly Quaker, in this neighbourhood.

We have had Ralph Hammersley in Leek,—and here Mr. Thomas, e.g., Thomas Hamersley, Esq., in Chedulston (Cheddleton).

ALSTONFIELD. 1668. Henricū Bosoman² et Aliciā eius ux, for being Quakers, & refusing to come to y^e pish Church, & for not paying his Church Lewnes.

Georgiū Theolis(?), Quaker, ditto ditto.

Georgiū Frith, a Quaker.

Jacobū Chadwick, a Quaker.

WETTON. 1665. Samuelem Carington, Johēm Allen, Gulielmū Lamb, Quakers; Excom.

GRINDON. 1665. Richm Buxton, Quaker; not paying his Church lewnes, not having his Children baptised, and keeping conventicles in his house.

Johēm Hall, Thomā Torr, Quakers; having their children unbaptised.

Humfridū Hals, Jacobū Smith, Quakers; standing excomūnicate.

1668. Jacobū Smith, Humfridū Hals, Willmūm Titterton, Richū Addams, Quakers; Excom.

Anthoniū Bosoman² et Annā eius ux, Quakers; Excom.³

IPSTONES. 1665. Josephum Tayler et Susannam eius ux, Robtūm Meller et Elizabetham eius ux, Robtūm Ferninghough et Annam eius ux, Johēm Hall et Annam eius ux, Richm Rhoades, Quakers; not paying their Church layes.⁴

UTTOXETER. 1665. Thomā Barrett, Henricū Fleemings, Abrahā Porter, Waltherū Ripley, Quakers; Excom.

BRAMSHALL (?) *i.g. Bromshulfe*.⁵ 1665. Franciscū French et Mariā eius ux, Richū Wedgwood et Janā eius ux, Mathew Watson et Janā eius ux, Gulielm Clows, Janā ux Johēs Rushen, excomūnicated Quakers; Excom.

CHEBSEY. 1668. Thomā Woolrich, Mariā ux Richardi Woolrich, Quakers; Excom.

² This should, without doubt, be *Bowman*, which was a well-known Quaker name in the district.—Eds.

³ The repetition of H. Hals and Jac. Smith in 1665 and 1668, and the repetition of the name *Bosoman* in *Alstonfeild* and *Grindon*, show the grit of the former, the loyalty of the family in the latter.

⁴ Here the more usual *layes* takes the place of the more local term *lewnes*; being the same as *levies* or *assessments*—our modern *rates*.

⁵ The latter is the form in the Records.

CARSWELL.⁶ 1665. Thomā Rowley, Quaker.

1668. Thomā Rowley, Quaker.

HAUGHTON. 1665. Petrum Littleton et Elizabetham eius ux, Thomam Turncliffe et Susannam eius ux, Quakers; Excom.

1668. Petrum Littleton et Eliza: eius ux, Thomā Turncliffe et Susannā eius ux, reputed Quakers.⁷

TUTBURY. 1663. Radulphus Buxton, Quaker; not coming to Church.

Nathan: Hodgson, Guliel: Hodgson, Richū Roe, Quakers.

Thomā Ford, Quaker; & for not baptising his child.

Guliel: Woodcocke, Quaker.

SOUTHERN BORDER.

DRAYTON-BASSETT. 1663. Georgiū Collins, Quaker; having three children unbaptised.

Humfridū Smith, Quaker; having five children unbaptised.

1665. Elizabethā Deckye, for a Quaker.

WEST BROMWICH. 1665. Johēm Edwards, jun., Johēm Edwards, sen, Quakers; Excom.

WEDNESBURY. 1668. Henricū Fidoe et Margaretā eius ux, Johēm Hindset et Aliciā eius ux, Thomā Horton, Quakers.

MIDDLETON.⁸ 1663. Thomā Sherratt, Quaker.

DARLESTON (*i.q.* Darlaston). 1663. Hugonem Cartwright et Emmam eius ux, Rich Hayes et eius ux, Georgiū Dutton, Thomā Dutton, Janā ux Moses Nash, Quakers.

1668. Johēm Blakemore et Ruthā eius ux, Quakers; standing excom̄icate, & burying his children in his Garden. Excom.

Hugonem Cartwright et Emmā eius ux, Ludovicū Jones et Annam eius ux, Georgiū Dutton, Thomā Dutton, Richū Hays, Gualterū Bayley, Gulielmū Keeling et Sarā eius ux, Janam ux Moses Nash, Quakers; standing excom̄icate.

⁶ This I have not been able to allocate.

⁷ The qualification "reputed" in 1668 is rather curious after the conviction and excommunication in 1665.

⁸ Which?

KINGSWINFORD. 1663. Thomā Carter, Quaker.
Gulielmū Marshall, Quaker; keeping his children unbaptised.

Franciscū Passmore, Quaker.

1665. Mariam Pearkes vid, Quaker; for absenting from Church: Excom.

SEDGLEY. 1663. Guliel: Corbett, Thomā Phillips, Quaker.

1665. Gulielmum Corbet et eius ux, Anab. et Quakers; Excom.

Thomā Phillips, Anab. et Quaker; Excom.

G. LYON TURNER.

To be continued.

Editors' Notes.

The last part of "*The First Publishers of Truth*" has now been sent out to subscribers. It consists of a few remaining Accounts, a valuable 20-page article, by William C. Braithwaite, on "The Penal Laws affecting Early Friends in England," and a short article by the Editor on "Going Naked a Sign"; also several Indexes containing together over 6,500 references. This last part contains also a title-page, etc., to the whole work, and an important Introduction by Dr. Thomas Hodgkin. The whole work of 411 pages can now be obtained in a specially designed cloth cover, for 15s. (\$4.00) net, post free, on application to the Society's sale-agents in London, Philadelphia, and New York. The last part can not be purchased separately from the set of five.

Supplement No. 6, entitled *John ap John, and Early Records of Friends in Wales*, which was sent out free to subscribers with the last number of THE JOURNAL, may be purchased for 1s. 6d. (35 cts.) from the Society's sale-agents.

The list of officers and the balance sheet of the Society is sent out with this issue.

Subscribers to *The First Publishers of Truth* will receive with this issue a sheet containing some addenda to the Index of that work.

Addenda to General Index.

Alexander, Anthony, 176.
Amos, Stephen, 176.
Ansell, Ambrose, 176.

Booth, Mary, 176.
Briggs, Augustus, persecutor, 174.
Buddery, Thomas, 176.
Burton, Philip, 176.
Burton, Robert, 176.

Cade, John, 175.
Carver, Joseph, 176.
Chittle, William, 176.
Cockerell, Thomas, 176.
Cockerell, William, 176.

Defrance, John, 176.
Dickings, Elizabeth, 176.
Drake, William, 176.
Duncon (Duncombe), Mary, 174,
176.
Dunks, James, 176.

Elsegood, John, 176.
England, Jane, 176.

Fenn, John, 176.
Fiddeman, John, 175.

Gogney, Simon, 174, 176.
Goodwin, Robert, 176.
Gosse, Isaac, 176.
Gourney, John, 176.

Heyward, Thomas, 176.
Hubart, Susan, 176.

Kiddle, William, 176.

Lance, Peter, 176.
Lombe, Henry, 176.
Long, Anne, 176.
Long, James, 174n.
Long, Katherine, 176.
Lowe, John, mayor, 174.
Lowes, George, 176.

Mann, John, persecutor, 174.
Matthews, Robert, 176.
Mayhew, James, 176.
Mileham, William, 176.
Monk, Edward, 174, 176.
MURFORD, THOMAS, 175.

Peckover, Edmund, 174n.
Peckover, Joseph, 174n.
Pooley, James, 176.
Pullyn, Richard, 176.

Reeve, Charles, 176.
Richardson, Richard, 175, n.
Rose, Richard, 176.

Sharping, Daniel, 176.
Sharping, John, 174, 176.
Swainthorp, 174n.

Tennison, Charles, informer, 175.
Toft, Thomas, 176.
Townsend, Richard, 175.

Wade, John, 176.
Wasey, Samuel, 176.
Webb, Priscilla, 176.
Weeds, John, 176.
Whitehead, George, 175.
Wilkinson, William, 176.

Episodes in the Life of May Drummond.

Concluded from page 61.

In 1738, May Drummond was travelling in the ministry in Ireland.¹²

In 1742, she was in Lincolnshire; James Gough writes,¹³ "At Lincoln quarterly meeting, friends lodged at inns: I don't remember that I knew one friend there, but John Scott from Leeds and May Drummond."

Two years later, M. Drummond wrote a letter from Bristol, in the Eleventh Month, to Samuel and Susanna Fothergill, on the death of their father, John Fothergill. She commences, "Two days ago the unacceptable tidings of your worthy father's death reached me. Dead! did I say? No! he is not dead; he lived in the eternal existence and in that has lain down a tender fabric."¹⁴

The following letters, written by May Drummond to "My worthy fatherly freend, James Wilson¹⁵" show that she had been passing through deep waters, & hint at differences of opinion already making themselves felt between the writer & her Edinburgh friends:—

"Edenburgh the of the 4 Month 1758."¹⁶

"Thy favore by John Harison, My Worthy freend, James Willson, was Acceptable, as Every Epeistle from thee to me is. . . .

"Such who feed upon the bread of Life are subjeeck to no Extreams, nor can they be, as by itt the Soul is Ceapt in the perfection of quait; a Solesetoud to know our owne Douty Only is an Anckre to the unstable soul; in itt Every Pacion is Ceept wethin itt's Dowe bouns. Itt was this ceapt May Drummond sereanly qwaet, whele the tyed of Malace ran high agens't her and the Lyeing tung was permitted, for her probacion, to do itt's worst.

¹² Rutty's *History*, 1751, p. 361.

¹³ *Memoirs*, 1781, pp. 79, 80.

¹⁴ *Memoirs of Samuel Fothergill*, 1843, p. 106.

¹⁵ Probably James Wilson of Kendal, a well known Minister in the Society. He died xii. 1769, aged 92.

¹⁶ From the original in D. (Gibson Bequest MSS. i. 89.)

From the first of my convencemint no aprobacion was Euer Soght by me ; on the contrary, I very well knewe, that poplaraty never fales of haveing the blasting breath of Inway to atend itt ; the Extravagant incomioms att that tam bestowd on me therfor was awarning of the riverse as have sence falen to my share, yett my percecuters, are, all of them, and hath Ever been, Under the aplacion of freends ; with all my heart I forgeve there intencions to Ingoure me, there bad practece hurts not me in aney way, for in this worald I count upon no inheretance as serten but trebulacion only.

" From Brestol, sense my Last to thee, I have as Respectfull a certiffecat of Removal as can be justly Desired to our freends of this quarter, who, alace ! are fewe in Number. We lost one in Kellso Last week, worthy old Samewell Robertson, hes age was Eghty fouer. I regreat the Loce of freends for the sake of Sosiatty, but not upon there account who go so happily, as I do beleve Daneel Bell hes gon. In and about London he wel be greatly messed ; to show hes Esteme for, and Ownaty with me, he, in hes well, Left me five Genneys, which hes Son, Jonathon, Emedetly Remeted. The Remembrance of afrend upon So Solam an ocasion, I Look upon to be worth much mor then the Legesey itt self ; if the Legesay was not worth apeney, I Esteme the gift of my desesed freend.

I Earnestly pray Good, Wise Grace Chambers may Long be preserved to her freends. Thy stat of helth is as well and better then itt was Expected to contenow being Some years ago. In favore to Soseaty, I hop Diveen Goodness Well Lenthen thy tem as Long as itt not burdensom to thy self. I simpatheise with My Deare freend, Lida Langcaster, and wesh she may have the conclacion of Deveen pour to Suport her under her present affleceon. Very glad I am Worthy freend Chambers is able to atend her, for both there sakes. My Love remanes with my kind freend Sengelton, Deare faney Pheleps, thy Doutyfull Daghter, and all my freends in the County of Beshopreck. Yes, my worthy, fatherly freend, I do hop to see thee once mor before we Leve thes Stat of triele ; tel then, I am, with sympathy, Esteme, and affection,

" Thy much obledged freend,

" M. DRUMMOND."

The next letter was dated the 8th of Second Month,
1759 :—¹⁷

"Thy very acceptable favore of 3^d past came in Dowe Cource of the post. Thy Silance, when to me itt happns, I do Regreat upon a dwble Account, being ththrowly perswaded want of abelety to wreet is Leckly to be the Cawse, for I can never Suspeck aney Change in thy freendshop to me, while Conchous I have no just Cawse for the want of Adowe Regard from my freends, wnlees, by the permichon of Eternelly Derecting Wisdom for my Learning, A clowd should Separat the Sight of my inosance from their Vewe. I have, my Worthy freend, great Cawse to adore that Light, which wre Sosiatty profeec to be Derected by; throw Dareck Steps of Shocking provockashon itt hath Leed me to the qwaet Rest of Standing Stel, tel the floods of invetrat Malace and Crowal invey Showld perforam the taske of my Refining. By Swch baptesums we are made humble; they teach ws Wisdom, to see, in the Light of trowth, the foley of avercion att those who ingour ws, or rather intend to jngoure ws, Since Resentment of that kind hendes Our Entering into the Stat of perfection; all Our work is within Our Owne herts, that garden well cultivated will Sent furth frowt to the prase of the Divene Condesencion which inabled ws to Laber therein.

"As to my Veset to Amereca, with freends apro-baceon, I shal beleve myself bownd in Dowty to go, but, in the cace of there Seeing it there place to Restrane my going, Contencion well never be requerd of One who is Cald to preach in Condwick the word of the Lord. Upon that account my Choice is Eqwall, to go or Stay. Without proper Certefecats, itt is not my place to go, nor Shal I put freends upon saying aneything in the certeefecat they give but what they thenck fitt.

"I see thou art Surpresed with Our practees of Ceeping the Dors of Meeting houses bared Or Locked in the tem of Worshep, inded I was fare from aproveing of that practece when first Our freends in this place Showd a desere to have the Compnay of non but Ourselves in meetings of Worshep, which was Long befor Orders was given to the Doreceper to Late non but Ourselves in.

¹⁷ From the original in the Miller MSS.

After that order was given, I did not see itt my place to Contind, but rather condesend to what freends Made there Choice, being Stel wnder a Sence, the Dowty of another is not mine, if they were under amestack of Judgment, Divine Sight alon Could Discover that misstake to them. I have, in these Silant meetings since, Seen the hand of the Lord, and I now beleve, there Desire to injoye Solem Silance, in the presence of the Lord alon, by Exclouing the inhabetance, Who cam in great numbers to Our meetings, was of the Lord. He Reqwers my Pwbleck Service Els wher, and will show freends, who thenck I Oght hear to Stay, his thoughts are not Lick there thoughts, nor are his uays as there uays, for as the hevans are higher than the Earth, so is the uays of the Lord beyond the Contrivence and Resonings of men. We must not atemp to make the Menets of Ayearly Meeteng book the Absolout Rowl of Athere [either ?] Pwbleck or prevat Condruk; they are att best External helps, and must be Our practece Only when, in the Wisdom of trouth, we thenck them fitt.

"Thy Advce in the poscripe made me Smile; in annsure to itt, I Leve well weth the Minesters of both Church and State; Dispouts with nether of them is my practece, being wnder a Strong persuasion Every Soul must be accountable for itt's Oune Conduck. My Study is quaet [quiet], where the Voice of God is heard and Distengushed from that whech astranges from him; in that quaet I have Ownety weth thee and Som fewe mor whose trouly affectenate Simpatheing freend I am,

M. DRUMMOND."

May Drummond does not appear to have been actually "under dealing" until 1765, when her case was thus brought before Edinburgh Monthly Meeting (3rd of Second Month) by the Clerk, William Miller¹⁸ :—

"In the first place the queries were read, and friends cannot help observing great deficiencies in many particulars. One is at this time thought worthy of our cognicence and to be inserted here, and we think it proper

¹⁸ This was the grandson of William Miller, "the Patriarch." He was popularly known as "The King of the Quakers," and a very arbitrary monarch he was.

[See THE JOURNAL; vols. i.-iii.; *Memorials of Hope Park*.—EDS.]

to send two of the queries concerning Ministers to her ; and that she may see herself faulty and sensor'd by our Meeting of Discipline, the Clerk of our Meeting is appointed to subscribe the said Queries. The following is a copy of what we sent to M. D. as the above minute directs :—

“I observe that thou can come to the meeting and stay away at thy pleasure, however I can acquaint thee that we have farr better meetings in thy absence than when thou art present. Thy conduct grieves me exceedingly. I believe every servant in the families where thou visits reports to their fellows that M. D. takes away bread, sugar, etc., out of their master's and mistres's houses.¹⁹ What the meaning of this is I cannot comprehend exactly ; if poverty is the cause, I apprehend a better method might have been found out for reliefe. If thou had applied to me for reliefe, I would have assisted for one, but if this defection proceeds from covetousness that is worse than the other. And I have also to acquaint thee that friends in general, and myself in particular, are highly dissatisfied with what thou hath to offer in the meetings, for we sincerely believe that thou in thy present situation has nothing to say from the Lord, so that thy words are a great burden to us. Therefore I beg for the future thou may be silent in our Meetings, till thy doctrine and conduct correspond with the following Queries which were sent down from London to us²⁰:—(3rd) Are all ministers Carful not to burthen sencible friends of y^r own or other Meetings w^t words void of life and power, & doe they keep sound doctrine & y^e form of sound words in y^r ministry, & doe non come abroad w^t out y^e aprobation of y^r own Monthly Meeting? (5th) Are all ministers & elders carfull to walk Circumspectly & Inoffensively In y^r lives & conversations y^t y^e truth be not reproached & dishonoured by theire Imprudent Conduct? This is all I have at present to lay before thee

¹⁹ Probably the poor lady was suffering from kleptomania, or the reports may only have been malicious gossip.

²⁰ The five Queries “submitted to y^r considerations of y^e Meeting of Ministers and Elders” were first read in Edinburgh Yearly Meeting, 3rd mo., 1730, and were embodied in the Minutes with directions that they should be read and answered at the Monthly Meeting preceding the Yearly Meeting.

and I beg it may be received in the same love in which it is wrote, for I wish thy welfare in every respect. Signed by William Miller, dated Abbay, the 3 day of the 2 month, 1765.”

It was hardly to be expected that this imperious missive would have the desired effect, and, indeed, next month the minutes record, “M. D. having appear’d in words in the meeting (since the above letter was sent unto her) two several times, on the first instant of this month the Clerk of the Meeting sent her another letter, putting her in remembrance that friends could not unite with her, and therefore afresh desired she would be silent in our meetings.” This second communication seems to have had the desired effect, as, in Fifth Month, the clerk records that “having considered the Affair of May Drummond [we] don’t find it necessary to proceed any further against her at present, as she has not burdened us with her words in publick for some weeks past.”

About a year after this, however, 14 iv. 1766, “the 2^d day meeting of Ministers & Elders in London” wrote as follows :—

“Loving friend, William Miller.

“The Morning Meeting of Ministers and Elders²¹ in this city, being inform’d that May Drummond has appeared as a Minister in divers of our meetings (much to the dissatisfaction of friends), desires us to write to thee to know how she stands with your Meeting. Please to favour with an answer soon, directed for David Barclay, Junior, and will oblige thy loving friends,

“THOMAS CORBYN, JOHN HILL.”

The following is an answer to the above :—

“To friends of the Morning Meeting of Ministers and Elders in London.

“Dear Friends.

“We are sorry to hear May Drummond hath assumed to preach in your Meetings, it being quite irregular, she having no certificate from us. And as you are desirous

²¹ The Morning Meeting had previously accepted her certificate as a Minister in unity with Edinburgh Friends in 1735, 1739, 1742 and 1746, and a certificate from the Men’s Meeting in Bristol of their approval, in 1750 and 1753.

[Further correspondence between M. D. and the Morning Meeting in 1766 was printed and is in D.—Eds.]

to know how she stands with our Meeting, we shall now acquaint you. Most of the Friends of this Meeting being quite burdened with her preaching and praying, it appearing to them to be altogether dead, formal, and without the true spring that can only make words efficacious, they could no longer bear it, without testifying to her their sense of it; so, accordingly, the Monthly Meeting appointed their Clerk to acquaint her with their sentiments concerning her publick appearances, which was done in writing (the 3 day of the 2 month, 1765, and then recorded in the Monthly Meeting book), setting forth to her that her preaching, and some parts of her conduct, gave us great uneasiness, and that we could not at present receive her any longer as a Minister, therefore requested she might not presume to offer her words in our meetings until her doctrine and conduct shall correspond with the following Queries. . . . This Admonition she took offence at, and absented from the meeting about six months, and when she came back she sat in a seat below the Gallery; and she continued to come now and then upon the First Day in the forenoon, till she set out last for London, without troubling us with her words. So, in a few words, the sense of this Meeting is that she is not at all fitt to preach, neither can we receive her as a Minister. As she is now with you, you must judge what is necessary to be done.

“So we conclude, with the salutation of our love unto you, and remain your loving friends.

“Sign’d in and on behalf of our Monthly Meeting held at Edinburgh, the 27th day of the 4th month, 1766, read and approv’d of by the same.

WILLIAM MILLER,	WILLIAM WALLACE,
SAMUEL LEEDS,	WILLIAM GALBREATH,
JAMES MACPIERSON,	ROBERT MELVELL,
JOHN SPALDING,	MILLER CHRISTY.”

This is the last time poor May Drummond’s name appears in the Scottish records, except that there is a notice of a visit in the ministry paid by her, 9 mo., 1767, to Kelso, where she seems to have stayed for a fortnight.

Two years later she was travelling for some months amongst Friends in the north of England.

The following curious letter was written by her when at Stockton-on-Tees, John Chipchase²² of that town acting as her amanuensis on this occasion.

“Stockton, 5th of 8th mo., 1769.

“With pleasure I reflect on my acquaintance with Lord Temple, Lady Temple, and the good Lady Betty Germaine.²³ There is an inclination in every human breast to wish for the good of the whole community, and unnatural is the depravity of that mind that has no concern for the public welfare. Lord Temple has sufficiently proved to the world his desire of removing from the Administration every one who has not the good of the subject at heart; and everyone who thinks coolly sees, with regret, that Ecclesiastical Authority is a part of our constitution—the present age is ready to shake off the burden, and had Opposition given their Mob for a cry ‘the Church is in danger,’ they would have had fewer followers.

“I have been for some months past on a visit through Northumberland, Cumberland, and the Bishopric of Durham, and observe that (by the division of Commons) there are yearly additions made to the revenues appointed for the maintenance of Ecclesiastical Authority. John Wesley’s fleecing the People as he does (by their own consent) is a sufficient demonstration that no money need be advanced by Government, for the maintenance of a hired ministry in the preaching way.

“I beg Lord Temple will submit it to the consideration of his friends, who are friends of liberty, whether, if the Ecclesiastics who sit in parliament were made sure what they now possess should be theirs for life, they might not be brought to consent to an Act by which all their revenues, should, for ever after, be paid into the public treasury.

(Signed)

“MAY DRUMMOND.”

²² Born 1747, died 1816. For a copy of the letter I am indebted to his son, John, of Cotharstone, who died 1862 aged 72.

²³ “Lord Temple” was Richard Grenville Temple, Earl Temple, b. 1711, m. 1737. Anne, daughter of Thomas Chambers, Esq. “Lady Betty” was Lady Elizabeth Germaine, daughter of Charles, second Earl of Berkeley, and second wife of Sir John Germaine, bart., of Westminster; and Drayton, co. Northampton. She died 1769, the year this letter was written.

A year after the date of this letter, 1770, the writer seems again to have been travelling in the north of England, as a Friend of Whitehaven, in a letter to his fiancée, writes that he had "been all day going about with that poor creature, May Drummond."

Unlike her brother, the Provost, May Drummond was a strong Jacobite, to the no small dissatisfaction of many of her English friends; and it is said she also offended them by her fondness for speaking about "my worthy cousin, Perth" (*i.e.*, the titular Duke of Perth), and other great relatives. A contemporary picturesquely describes her as "a tall, handsome woman, who, when she moved in the streets, wore a black velvet tippet over a camblet dress, buttoned from her chin to her feet, and never raised her eyes from the ground."²⁴

Her attire is also alluded to by an anonymous writer,²⁵ apparently not a Friend, who, addressing her, says, "Your Deportment . . . is humble and modest, and your apparel every way suitable to your outward Piety, whereby indeed you give a good & shining Example to some of your *degenerate sisters*, in whose Attire, and all its Symmetry, we see now adays so many Tokens of pride and vanity."

Perhaps we may note that one of her weaknesses was a nervous aversion to cats. When she visited at the house of George Miller, a younger brother of the Clerk of Edinburgh Monthly Meeting, and a partisan of hers, the children, with whom she was no favourite, used slyly to send the family cat into the room, whilst she was at tea. Then pretending great concern at its appearance, they would contrive to hunt poor pussy round and round her chair, very naughtily enjoying the poor old lady's perturbation.

WILLIAM F. MILLER.

²⁴ Chambers's *Traditions of Edinburgh*, vol. ii. p. 50.

²⁵ Quoted in Smith's *Catalogue*, vol. i. p. 50.

NOTES.

Thomas Crowley, of Walworth, Surrey, who signs himself "a Rational Christian but no Quaker," addressed a poem to M. Drummond, in 1736, of which the following are the opening lines :—²⁶

Dear Drummond! run thy blest career;
Teach us to know, and then to fear,
The great immense supreme;
Do thou, replete with heavenly light;
Explain to our deluded sight
The high-celestial scheme.

She is also the theme of the following verses, which appeared in *The Gentleman's Magazine*, for September, 1735 :—²⁷

Hail! happy virgin of celestial race,
Adorn'd with wisdom, and replete with grace.
By contemplation you ascend above,
So fill your breast with true seraphick love :
And when you from that sacred mount descend,
You give us rules our morals to amend.
Those pious maxims you your self apply,
And make the universe your family.
No more, O *Spain!* thy saint *Teresa* boast ;
There's one outshines her on the *British* coast,
Whose soul, like hers, views one Almighty end,
And to that centre all its motions tend.
Too long indeed, our sex has been deny'd,
And ridicul'd by men's malignant pride ;
Who fearful of a just return forbore,
And made it criminal to teach us more.
That woman had no soul, was their pretence,
And woman's spelling past for woman sense.
'Till you, most generous heroine, stood forth,
And shew'd your sex's aptitude and worth.
Were there no more, yet you, bright maid, alone
Might for a world of vanity atone.
Redeem the coming age, and set us free
From that false brand of Incapacity.

²⁶ *Poetical Essays*, 1784; p. 7.

²⁷ Vol. v. p. 556, "On the Noted and Celebrated Mrs. Drummond," by a Young Lady.

The following references to May Drummond's visits to Whitby, Yorks, have been copied from a rough account book, showing the expenses for horse-hire paid by this Meeting during 1740-49 (part) and 1750-56 (complete), and sent up, with notes thereon, by Joseph T. Sewell, of Whitby.

1745, 21st of 5th.									s.	d.
To Ma Druman ²⁸ Hors and guide ..	..	..	..	..	..	..	..	..	3	0
Ostler .. .. .	..	..	..	..	..	..	..	..		4
For giving notice of Meting ..	..	..	..	..	..	..	..	..		4
1749, 3 of 11th.										
To ye man that came from Scarbrough with May Druman paid										
for 2 nights expens for him & Hors as per Bill ; he Cared her										
Back to Scarbrough .. .. .	..	..	..	..	..	..	..	..	6	0
To 2 pound of Moulded Candels ²⁹ ..	..	..	..	..	..	..	..	..	1	2
1750, 26 of 5th.										
To 2 Guides & thear Horses one Night that came with May										
Druman .. .. .	..	..	..	..	..	..	..	..	3	6
1751, 16 of 4 mo.										
To 2 Guides & thear Horses that came with May Druman from										
Stockton .. .. .	..	..	..	..	..	..	..	..	2	4
To a Man to care her bags ³⁰ & other things to Stockton ..	..	..	..	..	..	..	..	..	1	9
1751, 6 of 5 mo.										
To Guides that came with May Druman from Scarborough thear										
Horses Hay & Corn .. .. .	..	..	..	..	..	..	..	..	2	0
Drinking & Eating .. .. .	..	..	..	..	..	..	..	..	1	10
Osler .. .. .	..	..	..	..	..	..	..	..		2
1754, 8 mo. 26.										
Paid Timo : Watkins for the 2 Frds. horses ³¹ that came with										
May Drumond from Scarboro' ..	..	..	..	..	..	..	..	..	1	10

In 1736, appeared a pamphlet by May Drummond, *Internal Revelation the Source of Saving Knowledge : candidly recommended in several Epistles*, London : Printed for Jonathan Nelson, in Reading, and sold by J. Roberts, near the Oxford Arms, in Warwick-Lane. It is an octavo of twenty-seven pages. Jonathan Nelson contributes a Preface, dated "Reading, 26, 3d Month." The author's Epistles consist of one of a general character,

²⁸ She came alone, without another woman Friend as was usual.

²⁹ The "moulded Candels" point to an evening public meeting, a very unusual thing amongst Friends here.

³⁰ Of the other Friends mentioned (over 100 visits) she alone is referred to as carrying luggage.

³¹ The dates of the later visits correspond with the dark period of Whitby Meeting (see *Journal of John Griffith*). M.D. was probably popular with the rich merchant Friends here.

dated from "Edinburgh 28th of 11th Month called January, 1732-3," addressed to those who "deny the appearance of Christ within," one to John Shaw of South Leith from Edinburgh in September of the same year, and one from Bush Hill, the 2nd of the 6th Month, 1735.³²

Edinburgh the 18 of the 6 Month 1735

In a letter from Cousin John Walton I was told
of thy leaving Dorthy Grace and James Willson,
with true sympathy I share there, and the loss
of thy family in the removal of thy heavenly Ma-
- ded spouse, The hath been long yet to do, and by
bodily infirmity unfit to bear a life of much
- pleasure, the resignation to the Divine will
supported by piety, it is well for such, they
time is short, and time from trouble and money
years at length, passing, they in they and every
others true appointed, or permitted to feel up the cup
of thy sufferings, the knowings of Divine favour
will to thy discovery, himself to be thy comfort
as he is the person of piety, my sympathy and left
- wishes is with thee, all the prayers in thy night
- household with love I remember, and I hope to
be remembered by thee, who are with thee, I hope
- care often and affection thy obliged friend
M. S. DRUMMOND

FACSIMILE OF A LETTER IN D.

³² See ante, p. 56.

Review of Hancock's "*Peculium*."

"The *Peculium*: An endeavour to throw light on some of the causes of the Decline of the Society of Friends, especially in regard to its original claim of being the Peculiar People of God." By Thomas Hancock, sometime Lecturer of St. Nicholas Cole Abbey, E.C. Second Edition, revised, with an introduction by William Edward Collins, D.D., Bishop of Gibraltar. 1907.

The republication of this essay, after the lapse of nearly half a century, stirs some sad memories in the mind of an elderly reader. It was in the year 1858 that an anonymous donor, who lamented the decline in numbers of the Society of Friends, offered a prize of one hundred guineas for the best, and fifty guineas for the second best essay on the causes of that decline, the prizes to be awarded according to the judgment of Frederick Denison Maurice, Professor J. P. Nichol, of Glasgow, and the Rev. E. S. Price, a Congregational minister of Gravesend.¹ The first prize was awarded to John Stephenson Rowntree for an essay entitled, *Quakerism Past and Present*, and the second, which was generously made of equal value to the first, was given to Thomas Hancock for the essay entitled, *The Peculium*, which is being republished by the Church Historical Society.

Both writers were then young men, Hancock twenty-seven and Rowntree twenty-five: and both, having led pure and noble lives, and in very diverse ways served their own generation, have passed within the veil "to where beyond these voices there is peace." There is no need to institute invidious comparisons between their works, but I must be allowed to record my emphatic dissent from the Bishop of Gibraltar's judgment that "Hancock's is incomparably more powerful, and that it has a significance for the present day, whether it be regarded from a Quaker standpoint or not, that Mr. Rowntree's cannot claim to have." On the contrary, what chiefly strikes me in re-reading *The Peculium*, which I confess moved me to much admiration when it first appeared, is how little bearing it has on the present

¹ For references to this subject see THE JOURNAL, vols. ii. and iii.

condition of the Society of Friends, or on the seekings and strivings of earnest, religiously minded men at the present day. It is no fault of the writer that many of his arrows do not now hit the mark in a company of men which has been moving rapidly from the position which they occupied when he wrote. We are no longer, as a Society, so rich, so intellectual, so self-complacent, as we were then. For the great changes that have taken place, the essay of John S. Rowntree, Hancock's competitor, may almost be said to have given the signal: and with his deliberate wisdom and intimate knowledge of the conditions of the problem before us, he bore a large share in carrying those changes into effect. The consequence is that much of Hancock's discourse, eloquent and sometimes poetical as it is, seems now like the echo of a forgotten battle-cry.

Hancock's own life, as the Bishop tells us, did not run in the usual ministerial channels, though the result of his literary effort and of the friendship of F. D. Maurice, which it won for him, was his ordination as deacon and priest of the Church of England. A curate for twenty-three years, he was, from 1884 to his death in 1903, "Lecturer of St. Nicholas Cole Abbey, in the City of London, receiving no stipend during the greater part of the period, and spending more than he ever received from it in vindicating the Lecturer's right to an endowment of less than £20 a year, which had somehow become alienated from its proper purpose." Evidently this was a man with something of the true apostolic spirit, not one who "supposed that godliness was a gainful trade."

Of the book itself I have already hinted my opinion. I cannot see that much is gained by the author's constant harping on the word *Peculium*. That term of Roman law was used to denote the private property which a wife might hold independently of her husband, or a slave independently of his master. Neither the word nor the thought, as it seems to me, has any special fitness as applied to the early Friends' conception of their Church. The last thing which George Fox and his fellows aimed at was the formation of a little, select, and separate community. They considered that the Christian Church had been involved in "a great apostasy," that it was their

business to recall men's minds to the spiritual nature of Christ's kingdom, and by appealing to the Divine Witness in the heart of every man, to bring all men, even those whom the Prayer Book calls "Jews, Turks, Infidels, and Heretics," to a knowledge of the Truth. I do not see what this conception of their mission, (however sublimely impossible it may seem in the light of their actual accomplishment) has to do with the little savings of the Roman slave as defined in the Digest or the Code.

Mr. Hancock's position is throughout that of an uncompromising High Churchman. Archbishop Laud is for him a martyr, and the Parliamentary leaders, who (ungenerously and unwisely as most of us think) sent the poor old man to execution on Tower Hill, are "the Herods and Pilates of the time." "The Catholic Church is alone not subject to decay. As surely as, by the Incarnation, the Blessed Word and Son of the Father took upon Him the nature of every man, so surely is man's soul Catholic by its very nature: so surely it thirsts after a Catholic food, which food, by one method or another, God is sure to supply."

There is perhaps a sense in which we too could accept this statement, but, when uttered by a disciple of the Tractarian Churchmen, one knows whither it will eventually lead. But I would not dwell on our points of difference with this devout and earnest writer. I would rather close with one of those passages in which he shows a real insight into the inner meaning of primitive Quakerism and a sympathy with its spirit:—²

Their faith in the first truth, the Light Within, when they compared it with the dogmas and exercises through which they had endeavoured to get nearer to God, filled them with an awful and joyous sense of the Divine Presence. They had neither to rush to steeple-houses, to the popular preachers, to the Bible, nor to exercises, for their God. All the time they were striving and straining to reach Him, He was near to them: He, the Divine Word, was discerning all the thoughts and intents of their hearts; all their being lay open and manifest in His sight. So soon as they believed in His Light He not only showed them present duty, and filled them with present grace, but He threw rays backward on all the rugged and bloody passes of discipline by which He had been leading them: they saw He had been with them even in these hours in which they had felt most alone. Before George Fox "came to the Light,"

² First edition, p. 31; second edition, p. 53.

his biography contains passages which might be put into the "experiences" of a hyper-Calvinist, and would not seem out of place. There are all those alternations of bright and dark, of Christ's absence and Christ's presence, that April-day theory of Christian life, which seems to make the Presence of God dependent upon our consciousness of it, and in which, indeed, is shadowed forth the true and awful thought that the blessing of His Presence does depend upon our consciousness of it. But after George Fox is "enlightened," these doubts seem never to find one moment's place in his heart. He believes that Christ is always with him. When the Quakers felt it true that Christ their Teacher was with them, and not only teaching them, but also helping them to carry out their lesson, it must have flashed upon them with a new strength that He had done everything, had found everything; and they felt they could cry, "Not unto us, O Lord," with a fervour that no others could.

Their faith in the second truth, the universality of the Light Within, filled them with hope for the world. Those sects and churches might despair which believed God had rejected, by a fixed decree, great hosts of men and women. But they who believed that His own Son was then and ever knocking at the door of every heart and conscience in the universe, could not give up the worst sinner, the darkest heathen. There was hope for such as long as there was light, mercy, and power in Christ. It was the intensity of this faith to which they chiefly owed their wonderful success.

A noble passage surely, and one which makes us feel that, after all, our kindly critic and ourselves have been sitting at the feet of the same Teacher.

THOMAS HODGKIN.

At A monthly mens meeting at Horsham y^e 11th of 6th mo., 1680.¹

Present George ffox, W^m. Penn, W^m. Garton, Thos. Dockerell, Humph. Killingbeck, Rich. Steuens, Jo: Shaw, Rich Shaw, Jn^o Rowlands, Jn^o Barber, R. Snashold, Ed: Barber, Rich Gates.

The Buisnes of Rich Chasemore stands refferred to Jn^o Snashall and W^m. Garton, untill the next monthly meeting.

The next monthly meeting to be at Horsham.

¹ From the Minute Book of Horsham Monthly Meeting. We wonder how long the meeting lasted, and whether other business was deferred on account of the presence of G. F. and W. P. The visit of the former is briefly mentioned in his *Journal* (ii. 346).

The Wilkinson and Story Controversy in Bristol, also Notes on early use of the words "Friends" and "Disown."

It is well known that the opposition to George Fox, headed, at the beginning, by John Wilkinson and John Story, was strongly supported by William Rogers, a merchant of Bristol. In the earliest minutes of Bristol Monthly Meeting his name often appears as taking a leading part among Friends in that city, and every now and then we come upon some point which may have a bearing on his subsequent attitude towards women's meetings and other matters in dispute. Concerning this I may write further at some future time; at present I will do no more than draw attention to the following:—

For some considerable time I have been making a detailed study of the aforesaid minutes, which are kept at the Friars Meeting House in Bristol. They begin 20th of 3rd mo. [that is, May], 1667, and are written in seventeenth century handwriting, being, in places, very difficult to read. Two points may be mentioned in passing. The first minute is concerned with arrangements for making a collection at the close of a meeting on First-day, the collection being "for the poore & other services relatinge to truth," and the members of the congregation are spoken of as "Friends," simply. The other point concerns the word "disown." Its first use (16, x., 1667, and 13, xi., 1667) is in the sense of the Meeting disowning a marriage that had been irregularly conducted in the Meeting House. In other cases (e.g. 16 viii. 1671; 30, vii. 1672, etc.), the word is used of an individual disowning his own wrong doing. In the minutes of 30th of 1st mo., 167 $\frac{2}{3}$ [*i.e.* 30th of March, 1673], we come upon what, I believe, is, at present, the earliest known use of the word in its modern sense, that of the Meeting disowning an individual:—"William Rogers is desired to draw up a paper against the deceit of Charles W—, ' And to Informe Joseph Adlam (who, as freinds

¹ The name is given in full, but, even at this distance of time, one hardly likes to make public record of it.

are Informed, doth Jmploy him) that friends disowne him as a deceiptfull pson, & warn him to beware of him."

To return to our main subject. I have lately come upon a duplicate of the original minute book, written in a more modern handwriting, and, for the most part, more easy to read than the other, although the advantage does not always rest with it in consequence of the ink having faded. It is lettered on the outside, "C. 1842, C. 1"; it is not kept (at present) in the same safe as that in which the original is kept. At the beginning there is a note written and signed by Richard Snead, in seventeenth century writing, and very crabbed in addition. Richard Snead was a leading Friend in Bristol; his name occurs eight times in Besse's *Sufferings*, see vol. i. pp. 53, 55, 56, 58, 59, 67, 73 (not 72 as stated in the index), 74. The following is the note:—

Copie of freinds Men's Meting Booke, began 20th 3^d Mon, 1667.

The reason why this booke was made was a feare y^t I and severall other freinds had, Least when y^t unhappie difference was among freinds touching the two Johns, & strongly supported by severall freinds of this Citty, and mostly p William Roggers, who earnestly Jndeaverd for a Seperation, not only in dissipline but also as to religious metinges on Account of worship to god; he urging often y^t wee differd in principle, as well as in some ptcular things, y^t mite be demed Circumstantiall—I say, y^e reason of makeing this book was a feare Least sayd W. R., and others with him, would have taken the mens meting book from us here, as wee had understood y^t some of the same pty with them had taken away freinds meting booke in Wiltshire;² wch wee thus judged would not

² From the Wiltshire minute books deposited in D., we extract the following:—

Q.M. at the Devizes, 1st of 2 mo., 1678.—Vpon some occasion of disturbance given, it was seuerall times offerred & desired that the Reason of our coming together might be minded and ye worke and service of ye meeting . . . might be proceeded in . . . but it would not be assented unto by seuerall, but in a uery unfriendly manner they went away from ye meeting to an Jnn & katched up & carried away ye Quarterly booke from the meeting with them & would not send it again nor returne themselves, although some friends went to them from the meeting & earnestly desired it of them.

only be a wrongdoing in them, but also be a great Loss to us, on the Account of truths service. And this was the very Cause and reason therof. John Higgins he [? doen, *i.e.* doing] it, and I payd him, my self, for doeing therof near Forty Shillings, in the yeare 1680.

Richard Sneade.

The last minute thus copied is dated 18th of 8th mo., 1680. It was in 1680 that William Rogers published, in five parts, his attack on George Fox, under the title, *The Christian Quaker, Distinguished from the Apostate & Innovator*. The controversy lasted some years longer; the best account of it has been written by John Stephenson Rowntree, in a pamphlet, entitled, *Micah's Mother, or a Neglected Chapter in Church History*. There is a good deal of information on the subject in Barclay's *Inner Life of the Religious Societies of the Commonwealth*, beginning on p. 441 and continued through chapter xix.³

A. NEAVE BRAYSHAW.

Service in Sackcloth.

Here is Elizabeth Harrise some tymes goes forth to steple houses in sackcloth, and she hath much peace in this service. There was some seemed rather to be ag^t it, w^{ch} troubled her a litle. She spoke to me wth many teares about it seuerall weekes agoe, and J said J thought J might write to thee about it, and she desired J might. After she had beene at Cambridge, it came to her, she might goe to Manchester the sixt month, and so she would be glad to haue a line or two from thee about it, before she goe.

From a letter from John Stubbs to George Fox, in 1664; original in D. (Crosfield MSS.)

³ This Controversy, so far as it concerned Reading, is described in THE JOURNAL, i. 57. See also F.P.T.

“Present State of the Nonconformists” (1672).¹

“The Protestant Nonconformists make up a considerable part of the nation. They are divided into four parts:—*The Presbyterians, The Independants, The Anabaptists, The Quakers & 5th Monarchy Men.*”

The “motif” of the Report is pretty clearly shown in the next sentence, “The Danger the Monarchy of England may be in is not alike from all of these.” Then follow accounts of (1) The Presbyterians, (2) The Independents and (3) The Anabaptists—none of them complimentary—but all shrewd and significant. The fourth and last section concerns the Quakers; and reads as follows:—

“4. The *Quakers* most truly deserve the character of rude, saucie, unmannerly, with all the ugly names that belong to an illbred person; it is no wrong to them to say they are mad, & fitter for Bedlam than sober companie. 'Tis impossible to give account of their Teachers, they being all so; both men and women. Their places of meeting were lately these: one at *Ratcliffe*, one at *Wheeler Street*, these by the industry of *Sr John Robinson*² were broaken to pieces. One at *Devonshire house* without Bishopsgate; one in *St. John's Street*; one in *Westminster*; one in *Southwark*; two within the Walls of London, viz^t, one in *Gracechurch Street*, & one at *the Bull and Mouth* within *Aldersgate*.

“There are among them many rich men that drive very considerable trades, and are as to the affairs of the world as wise in their generation as any person whatever; in their Traffick they will tell you they will make but one word, but 'tis great odds if at that word they do not Cheat you. Though they seem mortified, yet they are intollerable Lovers of the flesh, &c.

“Their greate deluding Maxime, which flatters many people into a good opinion of their innocency, is, they cannot fight—that they are peaceable to suffer

¹ Stowe MSS. Vol. 186.

² Sir John Robinson was Lieutenant of the Tower, and these were therefore in his jurisdiction as within the “Liberties” of the Tower—or “Tower Hamlets.”

wrongs, & to revenge nothing; but at the same time, they will curse you from the beginning of the bible to the End of the Revelations, even from making Caen a vagabond to the binding of the Red Dragon and casting him into the Bottomless pitt. And there's no question, if the Spirit (*that is*, Advantage or Opportunity) did but move, they themselves would be the inflictors of all the punishments and plagues mentioned in that Sacred Book, and that with all imaginable Cruelty. But notwithstanding the pretence of not fighting, they have in the time of warr fought, and that desperately. They tell you Likewise, as they will not fight against you, neither can they pay any taxes, or find any Armes for fighting, no, not against the Great Turk or the Pope, if they should come to fight us. But there is a good cure for this very ill principle in the Law, *viz*, Distraining, which severity makes them very angry. But they restrain it, for fear it should be discovered that the Old Man is stirring in them.

"They are but *Fifth Monarchy* men *disguised*; and they would be found such, but that at present they consult their own interest. They are very carefull of their poor, & very diligent in encreasing their party, ready to assist one another upon all occasions.

"They hate all other Nonconformists as much, if not more than they hate a Church man.

"Captain Meade, now a Quaker, a person of great Estate & great Trade, he hath been a Presbaterian & Independant, & what not. If he may be believed, the Presbaterians & Independants are knaves, dangerous persons, ready to do any mischief; when he was one of them, he professes he was ready to do so, and he is confident his Majesty cannot be safe from any of the Dissenters but the Quakers. They are no very great party; but they are stout, and able to endure hardshipp. While the Laws were executed upon them, and their Meetings broke up by force, they had many spectators, and some compassionate ones, & this made the world believe they were numerous; but since they have handsome Liberty, nobody concerns themselves about them."

The writer adds:—

"If there be any sharp or severe reflections in the

foregoing papers, they are not to Exasperate his Majesty, or to discourage him in his begun indulgence, for very many understanding persons, conformists and nonconformists, do highly applaud his Majesty's prudence & Clemency, and there is none displeased but a few waspish Churchmen; but they are only to excite the King for his own safety, nor to trust these people with any Civil or Military employment, and to have continually such a force in pay, beside of his trained bands, as may be able to suppress any tumults that may arise."

A Vision seen by George Fox when he set up Men and Women's Meetings.

At the setting up of the Men and Women's Meetings, which was set up by the power of God, the dark power appeared in opposition, and great strife against it. And then there was a fierce bull did chase me sore, and would have devoured me, and there was a Shepherd by and I bid him keep off the bull with his staff. And the bull was mad at me, and made at me in many places, as I passed by him and escaped him. And I had many with me and little children, and I was loath they should be tired or hurt with the bull, and I did set the children upon my horse that they should not tire, because of the bull's chasing them, I was so tender towards them. And the bull met me in a place where he thought he had me sure as his prey, and would destroy me at his pleasure, and he was not hasty to destroy me, so I got a great hedge stake and chopped it down his throat to his heart and laid him still.

G. F.

G. F. found this vision lately amongst his papers.

Friends in Current Literature.

A second edition of *Stephen Grellet*, by the late William Kitching, has been issued by the London Friends' Tract Association (London : Headley ; and New York : Friends' Book and Tract Committee, small 4to., pp. 40), in its "Friends Ancient and Modern" series. There are portraits of S. Grellet and Daniel Brun, and views of Limoges and Bayonne.

The Genealogical Society of Pennsylvania has published (vol. iii., No. 2) a list of some sixty "Inscriptions on the Tombstones in the Free Quakers' Graveyard, west side of Fifth Street below Locust Street, Philadelphia ; removed to Fatlands, Montgomery Co., Pennsylvania, during the month of November, A.D. 1905."

Headley Brothers have published a second edition of *James Parnell* (s. 8vo, pp. 111), with the correction of sundry errors in the previous edition. This is an admirable little book.

The articles respecting the late Samuel Morris, of Philadelphia, which appeared in *The Friend* (Phila.), have been collected into an attractive looking volume of 200 pages, privately printed, but obtainable from Samuel N. Rhoads, of Philadelphia, and Headley Brothers, of London. There is a portrait of Samuel Morris and a view of his house at Olney, Pa., also two little woodcuts by his son, George Spencer Morris, representing scenes from the front and back of the house.

A transcript of the Friends' Registers of the old Wiltshire Q.M. is being printed in *Wiltshire Notes and Queries* (London : Phillimore ; and Devizes : Simpson). The last issue of this valuable magazine contains burials to 1700. under letter S. It might be worth while for other local antiquarian publications to follow suit.

The Friends' Tract Association of London has just added another biography to its series, "Friends Ancient and Modern" (s. 4to, pp. 40). The life of *Daniel Wheeler, Quaker Pioneer in Russia and the South Seas*, has been well-sketchd by Augustus Diamond, B.A., the recently appointed secretary of the Association. The illustrations, which have been specially reproduced, consist of a portrait of D. W., a view of his Russian home at Shoosharry, and a picture of the "Henry Freeling." The publications of the F.T.A. can be obtained from Headley Brothers, London, and Friends' Book and Tract Committee, New York.

An address by Joseph Elkinton, delivered before the Divinity Club of Harvard University, on the 18th of First Month, has been printed, with the title, *The Light of Mysticism*, by the Biddle Press, Philadelphia. It consists of twenty-five small 8vo. pages.

Thomas and Jonathan B. Hodgkin have recently compiled for private circulation a *Hodgkin Pedigree Book ; or Dates of Births, Marriages, and Deaths of the Hodgkin Family, 1644-1906* (4to. pp. 33).

THEORY OF CONJUGATE FUNCTIONS

BY

A. C. ZILBERMAN, *Department of Mathematics, University of Illinois at Chicago, Chicago, Illinois 60607*
and
V. A. ZILBERMAN, *Department of Mathematics, University of Illinois at Chicago, Chicago, Illinois 60607*

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

The theory of conjugate functions is a branch of the theory of functions of a complex variable. It is concerned with the properties of functions which are conjugate to each other. The theory is closely related to the theory of analytic functions and to the theory of conformal mappings.

Woman's Place in the Church, by Jonathan B. Hodgkin (London : Headley, s. 4to, pp. 24), is "the outcome of an endeavour to ascertain the real teaching of the New Testament on the subject discussed." The pamphlet cannot fail to be useful and should be widely circulated.

In *The Nineteenth Century and After*, for April, there is an article by Caroline E. Stephen, of Cambridge, on "Women and Politics."

Philadelphia Friends (Arch Street) have recently issued *An Invitation to attend Meetings for Worship of the Society of Friends, with a few particulars of the manner of holding them*, a very neatly printed pamphlet of eighteen small quarto pages, to be had from No. 304, Arch Street, Phila., Pa.

Alice Mary Hodgkin, of Reigate, Surrey, is publishing, through Headley Brothers, a series of *Bible Studies : Christ and the Scriptures*, of which No. 6, dated "15th June," contains notes on "Christ in Job."

The Elders of Westminster and Longford M.M. have circulated a leaflet, *To all who take vocal part in our Meetings for Worship*, containing certain Advices issued by London Y.M., and also "Three instances of the practical application of the principles of the Society of Friends with regard to Vocal Ministry," relating to George Fox, John Crook, and John Woolman. The reference to John Crook is taken from "Select Miscellanies," vi. 17.

"Memoirs of a Person of Quality," by "Ashton Hilliers," is being re-issued in America under the title, *Fanshawe of the Fifth*.

Mary Ward, of Westtown School, Pa., has compiled a series of *Lessons on Morality*, based upon Jonathan Dymond's "Essays" (Author, Westtown, Penna. 8vo, pp. 208). "Certain subjects that Dymond treats of are omitted altogether in these lessons; others, besides being abbreviated, have been slightly modified, partly by the addition of notes."

A new edition of *The Adult School Year Book and Directory*, 1907, has appeared (London : Headley, sm. 8vo, pp. 81).

The Year Book of the Pennsylvania Society, 1907 (New York : large 8vo, pp. 264), contains some interesting facsimile title pages of scarce books, including "The Laws of the Province of Pennsylvania," printed by Andrew Bradford in Phila., 1714, James Logan's "Charge to the Grand Jury," Andrew Bradford, 1723, "Some Letters and an Abstract of Letters from Pennsylvania," etc., printed by Andrew Sow[l]e, 1691, "A Modest Account from Pennsylvania . . . George Keith . . . shewing his great Declension," etc., printed by T. Sowle, 1696, "Continuatio der Beschreibung . . . Pennsylvania . . . Gabriel Thomas," etc., Frankfurt and Leipsig, 1702, "A Letter to Mr. Penn with his Answer," printed for Andrew Wilson, London, 1688. There is also a reproduction of a decoration in the State Capitol at Harrisburg, Pa., representing "William Penn examined by the Lieutenant of the Tower of London and condemned to imprisonment in Newgate."

Headley Brothers are publishing a series of "Social Service Handbooks," edited by Percy Alden, M.P., secretary to the Friends' Social Union. The following have appeared: *Housing*, by the Editor and Edward E. Hayward, M.A., *The Health of the State*, by George Newman, M.D., and *Sweating*, by Edward Cadbury and George Shann, M.A.

The *Review of Reviews*, London, for May, has an illustrated interview with Edmund Wright Brooks, on "Starving Russia."

Charles William Dymond, F.S.A., is to be congratulated on the production of his monograph, *Memoir, Letters, and Poems of Jonathan Dymond, with Bibliographical Supplements* (Author, Sawrey, S.O., Lancashire, 8vo, pp. 116). The book is a specimen of what can be done to present particulars of an uneventful life in a readable manner. We have here records of Jonathan Dymond's ancestry, and of his school, business, religious, philanthropic, literary, and social life, illustrated by pictures of the man, his homes in Exeter and at Farm Barton, near Whitestone, and of the graveyard in which his remains were laid to rest. On p. 8, Thomas Benwell should be John Benwell, schoolmaster, of Sidcot.

The Lloyds of Birmingham, with some Account of the Founding of Lloyds Bank, by Samuel Lloyd (Birmingham: Cornish Brothers, l. 8vo, pp. 246) is a very valuable contribution to family history. The fortunes of the family of Lloyd are followed from the dim and distant past of Welsh royalty, through the early Quaker period in Wales, to the great Midland centre of England, in which one branch of the family settled in 1742. As the title indicates, the main portion of the book deals with Birmingham, and very interesting are the allusions to its early trade, its noted inhabitants or visitors, the Quaker element in its population, etc.

The address by Margaret Irwin, of Manchester, on the occasion of the opening of the new art rooms at Ackworth School, presented by her brother, Wilfred Irwin, has been printed and circulated by the School Committee, under the title, *Thoughts on Art*. The opening took place on November 14th, 1906, not 1907 as printed!

The International Genealogical Directory, compiled by Charles A. Bernau (Author, "Pendeen," Bowes Road, Walton-on-Thomas, 4to, pp. 113) is an admirable guide to family histories and persons interested in them. Part I. contains a list of the names and addresses of those who have indicated that they are interested in Genealogy, Part II. gives surnames of families, Part III. presents some genealogical queries and memoranda, and there are minor matters introduced under Parts IV. to VI. Each genealogist, in Part I., has a number allotted him and this number is given after the family names in Part II. This book will serve to bring fellow-workers together, to mutual advantage.

Books for review, and any information suitable for future articles, will be welcomed.

NORMAN PENNEY.

George Fox and the Durham College.

John Sykes writes in his *Local Records*, Newcastle-upon-Tyne, 1833, vol. i. p. 108:—

"1657, May 15. A writ of Privy Seal for founding an university at Durham was signed by Oliver Cromwell, Lord Protector. This university, rather intended to be founded than actually settled, was soon suppressed. The original writ is preserved in the archives of the Dean and Chapter of Durham; it appears to have been suppressed on account of petitions against it from the universities of Oxford and Cambridge. It had been obtained by a petition of the city and county of Durham, county of Northumberland, and town and county of Newcastle-upon-Tyne.

"It is a singular fact that George Fox, the founder of the Quakers, has assumed to himself the consequence and what he thought the merit of having been the means of suppressing this laudable institution."

The author of the above extract then quotes the printed *Journal of George Fox*, under date of 1657. We give below an extract from the MS. *Journal*, setting forth this Durham episode¹:—

And soe we came to Durham & there was a man Come down from London to sett vpp a Colledge there to make ministers of Xt as they saide. And soe J & some others went to y^e man, & reasoned with him, & lett him see y^t was not y^e way to make y^m Xts ministers by Hebrew, Greek & latin & y^e 7 arts; w^{ch} all was but y^e teachings of y^e naturall man . . . Soe y^e man Confest to many of these thinges; ffor we showed him further Jtt was Xt yⁱ made his ministers & gaue gifts vnto y^m. . . And Paul was made an Apostle not of man nor by man, neither receaved he his gospell of man, but by Jesus Xt.

It is curious that the MS. account of this incident closes here, omitting the concluding words of the printed *Journal*, "when we had thus discoursed with the man, he became very loving & tender; and, after he had considered further of it, declined to set up his college."

There is no clear evidence of a *lacuna* in the manuscript; the account, as given, reaches the bottom of the page, but the last line is a broken one. On what authority did Thomas Ellwood, the editor, insert the concluding words?

¹ D. Spence MSS., i. 201.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices	129
Notes and Queries :—	
" Mary Weston's Journal "—A Quaker Peer—Portraits of	
William Penn and his Wife—" Priest Stephens"—Early	
Disownment—Prosecutions for School-keeping—James	
Midgley—St. Peter's, Ipswich	130
An Unpublished Letter of Hannah Penn. By <i>Joseph J. Green</i>	133
The Quaker Allusions in " The Diary of Samuel Pepys "—II.	140
Presentations of Quakers in Episcopal Visitations, 1662-1679. By	
<i>G. Lyon Turner, M.A.</i>	145
Attitude of Friends under Persecution	148
Friends' Views Negatively and Positively Presented	150
Laces made in Warwick Jail	151
" Priest Whitehead," of Halton, Lancs.	152
Early Meetings in Nottinghamshire. By <i>Emily Manners</i>	153
Editors' Notes	155
Friends in Current Literature. By <i>Norman Penney</i>	156
Early Collections	160
Anecdotes of Robert and James Gray	161
" Whitby and Scarborough Register "	162
An Early Loan Fund	163
Mission Work in Rossendale	164
Index to Volume IV.	165

D.=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.
F.P.T.=" *The First Publishers of Truth*," published by the Friends'
Historical Society.

Notices.

PHOTOGRAPHS. Since the reference in volume ii. page 121 to the collection and preservation of photographs of scenes connected with Quaker history, a considerable number of photographs have been sent to D. from America, Great Britain, and Ireland, and others have been promised. The Librarian would be glad to hear from photographers, amateur or professional, who are interested in this matter, and who would be willing to assist in increasing the collection.

Notes and Queries.

"MARY WESTON'S JOURNAL."—

A folio MS. volume with this title has been deposited in D. by Eliot Howard, J.P., D.L., of Buckhurst Hill, Essex. It contains the following introductory inscription:—

"Mary, daughter of Joseph and Ann Pace, of Southwark, was born in April, 1712. Married Daniel Weston, of Wapping, in Oct., 1741. He died in 1755, and his widow married Jeremiah Waring in 1765. She died at Wandsworth in 1766, & was buried at Ratcliff. Daniel and Mary Weston's daughter, Mary, was born at Wapping, 17 Aug., 1743, & in 1762 married John Eliot,¹ of Bartholomew Close, who was born 2 Feb. 1734/5. They had two children who survived childhood, *viz.*, Mariabella, born at Bartholomew Close, 26 xi. 1769, who married Luke Howard 7 xii. 1796, and John, born at Bartholomew Close, 26 xi. 1771, who lived there till his death in 1830. The following Journals were copied out by Mary Weston (Waring's) son-in-law, John Eliot. ELIOT HOWARD, 1892."

This Journal contains numerous records of visits to various parts of England from 1735 to 1747, and to America in 1750 to 1752. It is accompanied by three old maps specially drawn to illustrate Mary Weston's travels in New York, New England, Pennsylvania, etc.

A QUAKER PEER.—Our Friend, Alexander Peckover, of Wisbech, has recently been raised to the peerage, as Baron Peckover, of Wisbech. This is the third record

¹ See *The Eliot Papers*, 2 vols., 1894.

he has made as a *Friend*, the first being as a Lord Lieutenant, and the second as an LL.D. of Cambridge. The peerage does not descend.

PORTRAITS OF W. PENN AND HIS WIFE.—There has been some doubt as to the authenticity of the portraits of Penn and his wife at Blackwell, Durham. In one well known biographical work, they are described as just indicated; in a later work on Penn's family, it is suggested that they "may be" portraits of Sir W. and Lady Penn. One statement that has not appeared in print (as far as the writer knows) is that in a catalogue of a sale of paintings, etc., "at Grange, near Darlington, by Mr. W. Crow, Tuesday, 2nd July, 1822," lot 75 is two portraits, "William Penn and his Wife." The artist's name is given as "Francis Place."²—J. W. STEEL.

"PRIEST STEPHENS." In *The Christian Life* (London), February 9th, 1907, the editor, reviewing E. E. Taylor's *Camcos*, says, "It is a curious effect of the dropping, in many modern editions, of a little word from George Fox's *Journal* that Mr. Taylor represents Stephens as beginning 'to preach on the Sunday what Fox communicated to him on the week-day,' with the result that Fox 'frankly said that he did not like it, and ceased converse with him.'"

² Francis Place, 1647-1728, studied law in London, became an artist in York. See Salaman's *Old Engravers*, Surtees's *History of Durham*, Davies's *Memoir of York Press*.

What Stephens did was to preach of what Fox had said; that is, he preached *about* it, and did his best too, no doubt, to controvert it. It would indeed be strange had Fox disliked the mere reproduction of his views, stamped with pulpit authority."

It appears from a comparison of the various editions of *The Journal* in D. that the word "of" was first omitted from the London edition of 1827, and that the omission was repeated in all the subsequent English editions, *viz.*, 1836, 1852, and 1891, and in the Parker abridgment; the Newman and Jones abridgments insert the "of."

EARLY DISOWNMENT (iii. 130).—John MacKenzie was a member of Edinburgh Meeting in 1669, when he was on a Quarterly Meeting appointment. Within a year, however, he fell away from the Truth, declaring that he would no more join with any religious profession "whatsomever," and bringing accusations against Friends. A committee was appointed at the Quarterly Meeting, iv., 1670, to visit him, who reported at next meeting that they had been unable to find him. A fresh committee was appointed, with instructions to send in their report "in wryte." In ix., 1671, he was still under dealing, and was specially exhorted "to watch against a singular spirit." Three months later an appointment was again made to visit him, and in ii., 1672, he was directed to appear before the Meeting, Friends of Aberdeen being meanwhile warned against him. He appeared before Edinburgh Quarterly Meeting, vi., 1672, and "being questioned by Friends, he

stated that if Friends would suffer him to come [to meetings] or not to come, as he understood himself moved of God, he would declare that he esteemed them above all people on earth, but as to making any acknowledgment that he was wrong, he wd do no such thing. Friends, having a clear sight and sense of his condition, that it was still bad, and that there was no appearance of its becoming better at present, continue of the same judgment concerning him as before, and direct that the paper formerly written against him remain amongst Friends, though for the present it is not to be published to the world." In iv., 1673, Friends resolved to publish the paper, and two Friends volunteered to go and speak to him on the subject.

The "warning" given to Aberdeen Friends is thus recorded in the Minutes of the Quarterly Meeting at Aberdeen, iii., 1672: "Also the said George Keith held forth that their was on[e] John McKenzie at Edinburgh of dangerous principles, who had fallen from Truth, and did profess he was against all sett tymes and places for worship or other meetings. And was . . . ready to hurt frinds of Truth especially young frinds. And Theirfore that frinds should beware of him."—W. F. MILLER.

PROSECUTIONS FOR SCHOOL-KEEPING.—In William Tanner's *Lectures on Friends in Bristol and Somerset*, it is stated that in 1701 William Jenkins, of Sidcot, and in 1708, Richard Claridge, of Tottenham, were prosecuted for keeping school. (For further information about William Jenkins and his school, see the forth-

coming Centenary History of Sidcot School, by F. A. Knight.) In the latter case, at least, the prosecution failed, the Court holding that the statutes of James I. against Popish recusants, under which proceedings had been taken, did not apply to the defendant. These were not the only prosecutions on this ground. In the records of Dorset Quarterly Meeting, kept at Mere, Wilts, occur the following entries:—

"1699. Tho. Dowse, haveing kept a schoole at Corfe Castle, In the Isle of Purbeck, for near a year, was prosecuted by the Preist of the Towne (who began his prosecution Long before), and was Comitted prisoner to the County Goale at Dorchester, the 28th of the first month in this year, on a *Significabo Capiendo*, and was discharged of his Imprisonment the First of the third Month following" (Book No. 1: Sufferings).

In the Minutes of the Quarterly Meeting held at Bridport, 28th of 1st mo., 1705, the following occurs among the accounts:—

Paid [John Ellis] also for Tho Dowse, being so much disburst by Friends of London for his being prosecuted for keeping schoole, etc.	} 111 6
---	---------

It is known that after the passing of the Toleration Act of 1689, full advantage was taken of the opportunities left to harry the Quakers in the matters of tithes and oaths; were these prosecutions for schoolkeeping also a recognised method of annoyance until the decision in Richard Claridge's case in 1708?—A. NEAVE BRAYSHAW.

JAMES MIDGLEY.—The writer would be glad to obtain any particulars of biographical interest respecting James Midgley, of Spring Hill, Rochdale, whose surviving children presented to the Lancashire and Cheshire Quarterly Meeting, in 1863, the valuable collection of early tracts relating to the Society of Friends, since known as the Midgley Reference Library. It would be interesting to know whether he was the same James Midgley who in the early years of the 19th century was known as the collector of a library of rare books and of engraved portraits, and part of whose library was sold by auction in London in 1818.—C. W. SUTTON, Manchester.

[It is quite correct that my grandfather, James Midgley, of Spring Hill, Rochdale, was the collector of the books and tracts now in the Reference Library at Manchester Meeting, and that after his death they were presented to the Lancashire and Cheshire Quarterly Meeting by his children. He was born in 1786, and died in 1852. It is unlikely that he was known as a collector of such books as early as 1818, even if he had then begun to collect them, and his only remaining daughter, Martha Cash, of Torquay, says that none of his books were ever sold by auction at any time.—JAMES H. MIDGLEY.]

ST. PETER'S, IPSWICH.—Extract from the Parish Register:—

"1720. William Ewen from Hadley (Hadleigh), buried in y^e Quakers' burying place in St. Peter's, Aug 7."—C. H. EVELYN WHITE.

An unpublished Letter of Hannah Penn, nee
Callowhill, the second wife of William Penn,
addressed to Thomas Story.

Hannah Callowhill was the daughter of Thomas Callowhill, of High Street, Bristol, linen draper, by his wife, Hannah Hollister, eldest of the four daughters of Dennis Hollister, of Bristol, grocer. She was born at Bristol, 18th of April, 1664, and married there in her thirty-second year, 5th of March, 1695/6, William Penn, then of Warminghurst, co. Sussex, Esquire, as his second wife. By this marriage, William Penn had four sons and three daughters, of whom John, Thomas, and Richard became proprietors of Pennsylvania and the latter two of whom married and had issue.

The second daughter, Margaret, born at Bristol, 1704, married Thomas Freame, and had issue. She was buried at Jordans, 12th of February, 1750/51. The remaining children died young or in infancy.

In the folio *Journal of Thomas Story*, 1747, we find¹ "A Journal from Pennsylvania to Barbadoes, &c., in the Year 1714," and that the writer, "by reason of contrary Winds, landed not at London till the 6th of the Tenth Month, and lodged at John Crouche's, in Crown-Court, in Grace-Church-Street."²

John Crouch was, we believe, a son of the well-known William Crouch, of London, upholster (1628-1710), one of the pioneers of Quakerism in London.

Story continues later,³

On the 15th [of the 10th month, 1714], being the Fourth Day of the Week, accompanied by John Crouch, with whom I lodged, I went to Ruscomb, to visit William Penn and his Family. He was then under the lamentable Effects of an apoplectick Fit, which he had had some Time before: for his Memory was almost quite lost, and the Use of his Understanding suspended; so that he was not so conversible as formerly: and yet as near the Truth, in the Love of it, as before: Wherein appeared

¹ *Journal*, p. 457.

² *Idem*, p. 462.

³ *Idem*, pp. 463, 464.

the great Mercy and Favour of God, who looks not as Man looks : For though, to some, this Accident might look like Judgment, and no doubt his Enemies so accounted it, yet it will bear quite another Interpretation, if it be considered how little Time of Rest he ever had from the Importunities of the Affairs of others, to the great Hurt of his own, and Suspension of all his Enjoyments, till this happened to him : by which he was rendered incapable of all Business, and yet sensible of the Enjoyment of Truth, as at any Time in all his Life.

When I went to the House, I thought myself strong enough to see him in that Condition ; but when I entered the Room, and perceived the great Defect of his Expressions for want of Memory, it greatly bowed my Spirit, under a Consideration of the Uncertainty of all human Qualifications ; and what the finest of Men are soon reduced to by a Disorder of the Organs of that Body, with which the Soul is connected, and acts during this present Mode of Being. When these are but a little obstructed in their various Functions, a Man of the clearest Parts, and finest Expression, becomes scarce intelligible. Nevertheless, no Insanity or Lunacy at all appeared in his Actions ; and his Mind was in an innocent State, as appeared by his very loving Deportment to all that came near him : and that he had still a good Sense of Truth was plain, by some very clear Sentences he spoke in the Life and Power of Truth, in an Evening Meeting we had together there ; wherein we were greatly comforted : so that I was ready to think this was a sort of Sequestration of him from all the Concerns of this Life, which so much oppress'd him ; not in Judgment, but in Mercy, that he might have rest, and not be oppress'd thereby to the End.

On the 18th, being the Seventh of the Week, I went thence to *Reading*, and lodged that Night at *William Lambell's*.

From Maria Webb's *Penns and Peningtons*⁴ we learn that

On the 24th of Fifth-month, 1712, William Penn commenced a letter to James Logan, in which, after feelingly alluding to the death of his wife's father and mother, his pen suddenly stopped under the pressure of a paralytic seizure. It was the third time he had been assailed by paralysis, but on the present occasion far more severely than ever ; and his intellect never recovered from the effects of this attack. His sweet temper and happy spirit remained, and a heart overflowing with love to God and man was as visible as in his brighter days. In fact, the memory of all recent things, and with it mental anxiety and intellectual power, had vanished, whilst the spirit remained the same.

He continued to attend Friends' meetings, and sometimes spoke a few sentences exhorting Friends to love one another ; whilst, with a countenance beaming with sympathy and kindness, he used to meet with and part from them. In this condition, life wore away with little variation for five years.

⁴ 1867, pp. 410, 411.

In *The Family of William Penn*,⁵ by the late lamented Howard M. Jenkins, are letters of Hannah Penn, and other particulars showing the home-life at Ruscombe.

Maria Webb gives an abstract from a letter of Hannah Penn, dated "Ruscombe, 2nd First-month, 1717"⁶:—

My poor dearest's life is yet continued to us ; but I know not how long it may be, for he is very weakly. I have for these last three or four years continued this large house, only to keep him as comfortable as I can ; for he has all along delighted in walking and taking the air here, and does so still when the weather allows ; and at other times diverts himself from room to room. The satisfaction he takes therein is the greatest pleasure I have in so large a house, which I have long found too much for me, with our shrunk income.

Maria Webb continues, "It should be mentioned that Thomas Story and Henry Gouldney, of London, were not only Hannah Penn's personal friends, but her chief advisers in matters connected with Pennsylvania, as well as her own pecuniary affairs."

These extracts introduce us to the condition of things at Ruscombe, near Twyford, in Berkshire, where the illustrious Founder of Pennsylvania was rapidly nearing the end of his strenuous life, and from which place the letter we are about to describe and transcribe was written.

The letter in question was amongst the papers of the late Thomas Thompson, of Liverpool, the well-known Quaker chemist, who has been described by the present writer's mother, who was then resident at Liverpool as Elizabeth Robson, Junior, as taking with his friend, Dr. Raffles, of Liverpool,⁷ "sweet counsel together" over their mutual hobby of autograph collecting. Thomas Thompson's valuable collection of American autographs, etc., was purchased of him by the late Charles Wilson, of Southport, for £350, and afterwards disposed of by Messrs. Sotheby, we believe. His Quaker collection was inherited by his son, Silvanus Thompson, of York, who, for £150, sold it to the late George Stacey Gibson, of Saffron Walden, by whom it was bequeathed to the

⁵ 1899, pp. 88-103, etc.

⁶ *Penns and Peningtons*, p. 412.

⁷ Brother to Sir Stamford Raffles.

Society of Friends, and now forms one of the most interesting and precious collections in the Reference library at Devonshire House.⁸

A few loose Quaker letters and papers were sent by Thomas Thompson to his friend, Charles Wilson aforesaid; and by his son, Dr. Claude Wilson, of Tunbridge Wells, they were kindly presented recently to the present writer.

Hannah Penn's letter is a quarto of over two and a half pages. It was evidently sent by hand, as there is no postal mark upon it, and it has been folded in womanly fashion in flap-shape at the top. It is addressed "To Thomas Story at John Crouche's house Jn Crown Court Jn Grace Church street, London," and is endorsed in Story's neat hand "27 12m. 1715, Hannah Penn." It has been sealed in red wax.

Hannah Penn's caligraphy is bold and plain. The letter is dated, "Ruscombe, ye 27th of 12th mo., 1714/15," and is as follows:—

"Dear Friend, this Comes to lett thee know J recd thine Last night, with thy Noble Present; for so it was in both Quantity & Quallity, J am much Oblaged to thee for thy Loue therin, But am ready to be Sorry for the Largness of thy present, doub[t]ing thou haue made too Great a breach on thy own store, a smaller present of these so valluable Comoditys would haue been highly acceptable, both to my selfe & second-selfe,⁹ who was much pleasd wth the Orring[e] Wine & Greatly delighted with the Cittron water, which of all Cordials is his fauourite one. The bottles came both safe, as did y^e 4 of wine, both Exelent good, and for which my Poor Dearest, as well as he Can, returns thee his hearty Acknowledgm^{ts} and his very dear Loue, as does all my Young folks, Whom thou hast Wonderfully delighted with the present of Nuts, In which Pegge¹⁰ as Proprietores[s] Vallues herselfe, but Obliged her brothers¹¹ wth the sight & tast[e] of one of them last night w^{ch} proued

⁸ D. Gibson Bequest MSS.

⁹ William Penn.

¹⁰ Margaret Penn, later Freame, as above-named.

¹¹ Probably Thomas and Richard Penn, the younger brothers.

a very Entertaining subject, & good of the sort. Pegge has been very desirous to write to thee herselfe, so J allowd her, & she has wrote thee the Jnclosed every Stroak With her own hand. J shall now let thee know y^t my Dearest is J think near as Vsual; he was at Reding Meeting this morning & in himselfe fine & Comfortable as he Generally is, blessed be the God of all our Mercys, which are many & Great, or J had not been at this day in the Land of the Liuing to praise the Lord for his Continued goodness, as my soule desires to do this day.

"J shall be sorry if thou cannot haue the sight of those papers J am by my Kinsman in Pursuite after, and on which & some other Vrgent affairs J haue thoughts of seeing London this week; but whether before thou goes or not J cannot be sure but will endeavour it, if my husbands health holds & nothing unforeseen hinder.

"However J would not keep thee an hour past thy time from thy poor fathers¹² ["account" deleted]. But this J desire that if thou should go before 5th day that thou will be so kind as leaue me in writing (tho in never so Rough a draught) thy opinian how J ought to Proceed in the Case & in fauour of this — Groathousan.¹³ J shall not further Jnlarge expecting yet to see thee, But if J should not, I heartyly wish thee a Comfortable Journey every way, and with renewed Salutations of dear Loue from me & husband J conclude & am

"Thy Oblieged Lo[ving] fr[ien]d,

"H. PENN.

"My dear loue to frd Crouch & wife, of whose misfortunes J am sorry to hear."

The remaining years of Penn's life are alluded to in the three volumes above mentioned, viz., in Story's *Journal*, Jenkins's *Family of William Penn*, and Webb's *Penns and Peningtons*.

T. Story paid a visit to the Penns at Ruscombe from the 25th to the 29th of May, 1718. Two months

¹² Story was at Justice Town, near Carlisle, his father's residence, no less than five times in April, 1715: he states that "he was very aged, and without sight, but exceeding glad of my arrival, and very kind," And later "I took leave of my Father in great Tenderness, who was much troubled to part with me."

¹³ We do not understand this allusion.

later Hannah Penn wrote to T. Story a letter, dated "Ruscombe, 28th of y^e 5th Mo. 1718," telling him of her husband's serious state of health, and adding two postscripts, the latter dated, "30th," "My poor Dearests last breath was fetcht this morning between two and three o'clock."¹⁴ Story informs us of the receipt of this communication when he was staying with Brice Webb at Bristol; he arrived at Ruscombe with William Penn's eldest son of the second family, John Penn, on the 1st of Sixth Month.

We arrived at *Ruscomb*, late in the Evening, where we found the Widow and most of the Family together. Our coming occasioned a fresh Remembrance of the deceased, and also a renewed Flood of many Tears from all Eyes. A solid Time we had, but few Words among us for some Time; for it was a deep baptizing Season, and the Lord was near at that Time.

Here I staid till the 5th, and that Day accompanied the Corpse to the Grave, at *Jordan's* Meeting-place in the County of *Bucks*, where we had a large Meeting of Friends, and others, from many Places.¹⁵

The diary of Rebekah Butterfield, of Stone Dean, Jordans, further informs us that on "4th day, 30 v. 1718, our friend, William Penn, departed at Rushcom In Barkshire, in y^e 74th year of his Age, and was Buried att Jordans y^e 5th of y^e 6th mo, y^e 3rd day of y^e week; their was 20 or 30 Publick friends & a Vast Number of friends and others; he was often at Jordans Meeting In his Life time and often Lodg'd at Stone De[a]."¹⁶

¹⁴ See *Penns and Peningtons*, p. 414. The original letter is in D. (Gibson Bequest MSS.)

¹⁵ *Journal*, p. 607.

¹⁶ Stone Dean (adjoining Jordans Meeting House), so well known to Friends, was built in 1691 by Peter Prince, a Friend of Hammersmith, and uncle to Rebekah Butterfield. A large portion of the original building with its quaint windows still remains, but it has long been new-fronted and spoiled in the process; within a few years the ancient kitchen range and smoke-jack were removed. On the marriage, in 1769, of Joseph Green of London, with Mary Andrews of Barking, granddaughter of Daniel Van de Wall, clerk to London Yearly Meeting in 1734, Rebekah Butterfield vacated Stone Dean for the Dean farm, and Joseph Green and his young bride came to reside at Stone Dean, where they remained until October, 1779, entertaining many public Friends at their house; they then removed to High Wycombe, from whence Joseph Green was buried at Jordans in 1786, aged 38. Joseph Markes Green of Saffron Walden, the present writer's grandfather, the eldest son of Joseph and Mary Green, was, with three of his sisters, born at Stone Dean.

After the funeral we find Story returning to Ruscombe, "being solicited thereto by the Family, in order to some further Advice concerning their Affairs; being of great Moment, and accompanied with many and considerable difficulties."

The brave widow, Hannah Penn, whose Christian character and unusual business ability, excellent judgment, and tact enabled her to surmount the almost stupendous trials and difficulties which she had to encounter before and after the death of William Penn, was, some four years after her husband's decease, attacked with paralysis, from which she partially recovered, and she lived till 1726. She was buried in her husband's grave at Jordans, 26th December, 1726, in her sixty-third year; "several Publick friends their," adds Rebekah Butterfield's Diary.

We may add that from the same source as the above-named letter of Hannah Penn, we received a manuscript in the beautiful caligraphy of Thomas Story, being a list of Friends' Meetings in Somersetshire in the North, South, Middle, and West Divisions, some thirty-six Meetings in all.

At the foot is a cutting from a book or paper, also in Story's autograph: "Thomas Story, of Philadelphia in Pensilv^a, now residing [in] London, 1721."

JOSEPH J. GREEN.

At a Quarterly Meeting of Friends held at our Meeting-house in Huntington, y^e 1st day of y^e 7^{mo}, 1719, noted, as followeth:—

We having now rec^d a letter from our Friends in Cambridge shire, signed by severall at their monthly meeting in Cambridge, y^e 7th day of 6^{mo}, 1719, Requesting our assistance in their building a new meeting house at Swaevy in y^e Room of their other w^{ch} was lately demolished by Fire:—

It is our desire (in answer thereto) that Friends in this County would afford assistance, & that a Collection for y^e same may be made in each Particular meeting, wth all Convenient Speed.

The Quaker Allusions in "The Diary of Samuel Pepys."

Continued from page 69.

THE PENN FAMILY.

Samuel Pepys came into continual contact with the Penns, and writes of them with great freedom.

SIR WILLIAM AND LADY PENN.

"Pepys was jealous of Penn as being naturally a greater expert in naval affairs than he was himself, and he often speaks of him in terms of contempt and dislike, but on the whole they were probably very good friends."⁶ Sir William is accounted "sociable, able, and very cunning"; he is "a merry fellow, and pretty good natured, and sings very bawdy songs"; he is also often overcome with wine; and is frequently ill, but on one occasion at least, "he do make very much of it." Sir William married Margaret, daughter of John Jasper, of Rotterdam. His residence at the Navy Office and his later official positions are fully noticed in *The Diary*. Of Sir William's family life, Pepys writes with great disdain—his supper-dishes were "deadly foul," there was "poorness and meanness" in all that he did, his daughter's wedding-dinner was "sorry, not anything handsome or clean, but some silver plates they borrowed of me," and yet at times we read of "a very pretty dinner" at Sir William's.

Of Lady Penn, Pepys writes in 1664, "To Sir W. Pen's, to see his Lady, the first time, who is a well-looking, fat, short, old Dutchwoman, but one that hath been heretofore pretty handsome, and is now very discreet, and, I believe, hath more wit than her husband." On being informed, a few days before, "that my Lady Pen is landed," he adds, "I hope the family will be in better order and more neate than it hath been."

⁶ H. B. Wheatley.

WILLIAM PENN.

The following entries in *The Diary* respecting William Penn are given in chronological order :—

April 22, 1661.—"Sir W. Pen and his son and I went to Corne-hill to see the King's Going from ye Tower to White Hall."

November 1, 1661.—"At my house we were very merry till late, having sent for Mr. William Pen, lately come from Oxford."

Dec. 26, 1661.—"Sir W. Pen and his son and daughter to supper to me to a good turkey, and were merry at cards."

Jan. 1, 1661/2.—"I home again and sent to young Mr. Pen and his sister to go anon with my wife and I to the Theatre. That done, Mr. W. Pen came to me, and he and I walked out, and to the Stacioner's, and looked over some pictures and maps for my house, and so home again to dinner, and by and by came the two young Pens, and after we had eat a barrel of oysters, we went by coach to the play. . . . From thence home, and they sat with us till late at night at cards very merry, but the jest was Mr. W. Pen had left his sword in the coach, and so my boy and he run out after the coach, and by very great chance did at the Exchange meet with the coach and got his sword again."

Jan. 25, 1661/2.—"Sir W. Pen came to me, and did break a business to me about removing his son from Oxford to Cambridge to some private college. I proposed Magdalene, but cannot name a tutor at present." See also Feb. 1st, but no further facts appear.

April 28, 1662.—"Sir W. Pen much troubled upon letters came last night. Showed me one of Dr. Owen's to his son, whereby it appears his son is much perverted in his opinion by him ; which I now perceive is one thing that hath put Sir William so long off the hooks."

Aug. 26, 1664.—"This day my wife tells me Mr. Pen, Sir William's son, is come back from France, and come to visit her. A most modish person, grown, she says, a fine gentleman."

⁷ A note to above mentions that W. P. "wore pantaloon breeches."

Aug. 30, 1664.—"After dinner comes Mr. Pen to visit me, and staid an houre talking with me. I perceive something of learning he hath got, but a great deale, if not too much, of the vanity of the French garbe and affected manner of speech and gait. I fear all real profit he hath made of his travel will signify little."

Sept. 5, 1664.—"Coming home it is strange to see how I was troubled to find my wife, but in a necessary compliment, expecting Mr. Pen to see her, who had been there, and was by her people denied, which, he having been three times, she thought not fit he should be any more. But yet even this did raise my jealousy presently, and much vex me. However, he did not come, which pleased me."

Sept. 14, 1664.—"So home and there find Mr. Pen come to visit my wife, and staid with them till sent for, and against my will left them together, but, God knows, without any reason of fear in my conscience of any evil between them, but such is my natural folly."

Sept. 5, 1665.—"Home pretty betimes and there found W. Pen, and he staid supper with us and mighty merry talking of his travells and the French humours, etc."

On the 13th of this month, Pepys met Penn again, and "put him into talk of France, when he took delight to tell me of his observations, some good, some impertinent, and all ill told."

Dec. 5, 1667.—"Do hear that Will Pen, Sir W. Pen's son, is come from Ireland."

Dec. 29, 1667.—"Mrs. Turner to see us. She tells me that Mr. William Pen, who is lately come over from Ireland, is a Quaker again, or some very melancholy thing; that he cares for no company, nor comes into any: which is a pleasant thing, after his being abroad so long, and his father such a hypocritical rogue, and at this time an Atheist."

Oct. 12, 1668.—"To supper, and after supper to read a ridiculous nonsensical book set out by Will Pen for the Quakers⁸; but so full of nothing but nonsense, that I was ashamed to read in it."

⁸ Probably the tract, *Truth Exalted*.

Feb. 12, 1668/9.—"Pelling hath got me W. Pen's book against the Trinity.⁹ I got my wife to read it to me; and I find it so well writ as, I think, it is too good for him ever to have writ it; and it is a serious sort of book, and not fit for every body to read."

Other slight references to William Penn occur under dates December 28th and 30th, 1661, January 7th and March 16th, 1661/2, July 5th, 1662, January 29th, 1664/5, April 25th and September 13th, 1665.

Several writers on Penn have referred to some of the above allusions in *Pepys*, but we doubt if there has been any serious attempt to use them critically in connection with the various events of Penn's early life.

MARGARET PENN, AFTERWARDS LOWTHER.

The only daughter of Sir William is frequently mentioned in *The Diary*, and appears to have accompanied her father on many visits to Samuel Pepys, to the theatre and other places. In 1661 Pepys visited her at her school at Clerkenwell. He described her about this time as "a very plain girl." His relations with her were not always very creditable. "Peg Pen" was married at the age of fifteen to Anthony Lowther, of Marske, Yorkshire, in February, 1666/7. Mr. and Mrs. Pepys were both present at a meal "instead of a wedding dinner for his [Sir William's] daughter, whom I saw in palterly clothes, nothing new but a bracelet that her servant¹⁰ had given her, and ugly she is, as heart can wish." Anthony Lowther was one of the original Fellows of the Royal Society, and M.P. for Appleby in 1678 and 1679. He died in 1692, and his widow in 1718. William, their son, was created a baronet in 1697, and married the heir of Thomas Preston, of Holker, Lancashire, a descendant of the Thomas Preston, of Holker Hall, before whom, and other Justices, George Fox and Margaret Fell were examined in 1663.¹¹ Pepys describes Lowther as "a pretty gentleman, and, I think, too good for Peg."

⁹ This book would be his *Sandy Foundation Shaken*, published 1668.

¹⁰ i.e., Anthony Lowther.

¹¹ In the index to G. Fox's *Journal*, 1891, s. v., Holker Hall, read Preston, for Parker. A painting representing this trial, by J. Pettie, R.A., is in the possession of Robert Barclay, D.L., J.P., of Hoddesdon, Herts.

A copy of William Penn's *Address to Protestants*, 1678, given by the author to his brother and sister Lowther, has been recently presented to D. by the executors of the late Edward and Katharine Backhouse, of Sunderland. The following is a reproduction of the writing on the fly-leaf:—

For my Dear
 Brother & Sister
 Lowthers
 W.P.

Drawn off by J. Morts
 of Leffeld are not
 Registered M.L.

To be continued.

No man of well-regulated mind can feel any indifference respecting the genealogy of his family.

RICHARD COBDEN.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 102.

III. IN SALOP.

In this county nearly all the presentations are in a zone extending from East to West through the centre of the county. The single exception is Whitchurch, in the extreme north.

WHITCHURCH. 1665. Margaretā Addams ux Timothei Addams, for a Quaker; Excom.

HODNET. 1662. Richū Madeley, de Hodnett, shoppkeep, a Quaker; for not comeing to y^e Church.

NEWPORT. 1662. Johēm Shawe et eius ux; for Quakers.

1665. Johēm Shawe et Elizabethā eius ux; for Quakers. Excom.

1668. — Shaw, vid^a; Quaker.

ASTON CRUCE (*i.q.* Church Aston). 1665. Johēm Hughern et eius ux; Quakers.

EDGMUND. 1665. Edrūm Sherratt^a et eius ux; Quaker.

HADNALL. 1662. Willmūm Payne et eius ux. Willmūm Browne et eius ux, for Quakers; Excom.

MIDDLE. 1662. Richū Clerke de Newton sup. Montem; ³ for a Quaker.

BASCHURCH. 1662. Johēm Jefferies, Thomā Hole, Thomā Groome, Dorotheā Groome, Mariā Grevone, for Quakers, not comeing to Church, and not baptising their children or child; Excom.

¹ This shows the husband faithful unto death; and the widowed wife Elisabeth (we can supply the name for the 1663 presentation from that of 1665), faithful still after the loss of her husband.

² Is Edward Sherratt, of *Edmund*, any relative of Thomas Sherratt, of *Middleton* [?], in *Staffs*? See p. 101.

³ Newton-on-the-Hill is one mile west by south of Middle.

RYTON (?Ruyton-of-the-Eleven-Towns). 1662. Josephū Cole ; for a Quaker or Sepātist.

FITTS (*i. q.*, Fitz). 1677. Andrew Green, Quaker ; 7/-.⁴

SALOP or SHREWSBURY.

(1) St. Alcmund's. 1662. Samuel Everall ; for a Quaker & for not comeing to Church.

Abraham Poyner ; for the same & for not baptising his child or children. Excom.

(2) St. Edda. 1662. Constantinum Outon, distiller, et eius ux, Johēm Millington, Hen. Baker et Mariā eius ux, Francū Winsor, Chapman, et eius ux, Sarah Whitaker, Spinster, Thomā Morgan, Clothworker, Johēm Pritchard, Lastmaker, Johēm Hill, Glover ; for absenting themselves from Church for y^e space of 6 months, & for frequentinge meetings or conventicles⁵ in tyme of divine service & sermon, goeing under y^e names of Quakers.

(3) Holy Cross. 1665. Mariā Turneour, vid. ; Quaker.

IV. IN WARWICK.

In this county, the presentations are confined to the upper (northern) half of the county, specially towards the border of Staffs. We take them passing southwards from the north.

SHUTTINGTON. 1679. Willmūm Stores et Mariā eius ux, Robtū Stores et Sarā eius ux, Emmanuel Stanley et Mariā eius ux, Francū Silvester, Willm Stores, jun., Thomā Silvester, — Homes, Willm Mapfell, Dorotheā Taylor, Mariā Walker, Annā Ward, Quakers ; Excom.

POLESWORTH. 1668. Thomā Harris, Humfridū Asbury, Willmūm Harris, Thomā Kiss, Samuelem Briggs, Quakers.

⁴ This is the almost only case of a *fine* in the whole of these presentations. There are two others at *Aston-juxta-Birmingham*, presented in 1663 : Robert Rotheram fined 6d., and Katherine Piggott fined 2s. 6d. ; no others. In every other case they seem to be hopeless of a Quaker's Recusancy, and excommunicate him straight away.

⁵ This reference to " Meetings or Conventicles " is rather remarkable in 1662. The first penal statute against sectaries was the Quaker Act, which was not passed till May of this year. See *F.P.T.*

1679. Mariā Harris, vid., Daniel Harris, Tho : Kisse, de Durdon, Quakers ; Excom.

1679. Humfrid. Asbury, Thomā Harris, de Freasley, Quakers ; Excom.

Richū Lakin, de Doules, — Lithall, vid., Willm Beedon, de Polesworth, Quakers ; Excom.

Willm Dawman, Johēm Coleman, Georgiū Ball, de Warton, Quakers ; Excom.

BUDDLESLEY (Baddesley). 1665. Anthoniū Bickley et ux, Edrū Swinfen et ux, Johēm Barfoot et ux, Willm Farnon et ux, Willm Jackson et ux, Thomā Jackson et ux, Richū Salisbury, Johēm Cowan, for Quakers ; Excom.

BAXTERLEY. 1663. Hugonem Reade, Johēm Reade, fil, Hugonis Reade, Elisabetham Reade, Hannā Reade, absent themselves whollie from y^e Church.⁶

1663. Robtm Meeke, Mariam Meeke, Temperance Meeke, being Quakers, never come to Church.

Robtm Meeke, will neither repaire his Church fence belonging to his house, nor paie his Church levies for y^e Reparaçon of the Church or anie holie uses ; Excom.

1665. Hugonem Reade, Johēm Reade, eius filium, Willmūm Patchett et Willm eius filium, Robtm Meeke et duas sorores, Nicholam Weeke, for Quakers ; Excom.

SUTTON-COLDFIELD. 1665. Johēm Veasey, Richm Martin, Richū Summerland et eius ux, Abrahā Forden et ux, Francū Warde et ux, for Quakers ; Excom.

KYNESBURIE (Kingsbury). 1663. Johēm Ludford et eius ux, Quakers ; for not coming to Church.

Willmūm Savage et eius ux, Quakers ; & for keeping a child of theirs unbaptised.

Mariam Short, Quaker ; for not coming to Church.

CURDWORTH. 1679. Ed. Chandler et ux, Joh. Swift et ux, Thomas Hargreaves, Widdow Meakins, Widdow Nicholls, Widdow Hatchatt, Quakers ; Excom.

G. LYON TURNER.

To be Continued.

Religion is a denial of self ; yea, of self-religion too.
Penn, *No Cross, No Crown*, i. xii. 10.

⁶ That they were Quakers appears from the presentation in 1665.

Attitude of Friends under Persecution.

It is interesting to compare the attitude of early Friends under persecution with that of other contemporary Nonconformists.

In the *Transactions of the Congregational Historical Society*, vol. ii. pp. 387 ff. (1906), a manuscript in the Congregational Library, London, entitled, "The Experiences of Mary Franklin," has been reproduced in full, and is well worth careful reading. The writer's husband, Robert Franklin, was in Aylesbury Jail in 1670.

The following quotations will be read with interest :—

"There arose troubles by reason of informers who got warrants to seize on our goods ; who, getting some officers to attend them, did several times watch for an opportunity to get into our house. A friend of ours, perceiving of them, came to the window to give me notice of it. I opened the window to hear what he said ; the informer, being behind, flew up to the window, snatched it out of my hand, and got up into it presently. But my husband, being in the room, *thrust him back again*,¹ and got our friend who was without to lift up the shutter, so they were at that time prevented. . . .

"There arose new troubles by reason of informers, but we, having some warning before, *did remove some of our goods out of the house*. The manner of their coming was this : November, 1684, *the door being some way or other carelessly left open*, they got into the meeting place, which joined to our house, and one of them knocked at the kitchen door gently, but I, *looking through a hole made for the purpose*, did suspect him. I immediately *laid up the bars of the doors*, and ran up to my husband."

The full account of this latter event makes it appear as though the minister's house was strongly barricaded against the assaults of the informers.

The Quaker policy of non-resistance is in contrast with the above. Many instances could be cited of Friends' action, or rather want of action, often under great provocation. It is summed up by Professor Masson, in his

¹ The italics do not appear in the *Transactions*.

Life of John Milton, in words with which all Friends should be acquainted:—

“ . . . They held their meetings regularly, perseveringly, and *without the least concealment, keeping the doors of their Meeting Houses purposely open that all might enter*—informers, constables, or soldiers, and do whatever they chose. . . . ”

Mary Franklin's *Experiences* present also interesting parallels with those of Friends, as, e.g. :—

“ The example of Daniel came often into my mind (*when some friends were speaking of our forbearing for a while, and omitting our duty of meeting together*). . . . My husband had the oath tendered to him as before, and he, refusing it, was sent to Newgate for half a year. . . . One of the justices did pull down some part of our meeting-place, though at the time we had no meeting. But about a month after, the Lord called him to account ; he died very miserably.”

Mistress Franklin suffered much in her private life in consequence of the troubles which came upon her husband and his Church. Several of her children were either still-born or died shortly after birth. The sufferings endured by Friends had a like effect on the mothers of the early Quaker day. The birth-registers reveal a very high rate of infant mortality.

Further references to the attitude of Friends under persecution compared with that of others may be found in the following works:—George Fox's *Journal*, ii. 86 ; *History of Thomas Ellwood* (Graveson edition), pp. 101-107, 234, 256 ; *Journal of John Gratton*, pp. 30, 39, 88 ; *London Friends' Meetings*, 1867, p. 140 ; Evans's *Friends in the Seventeenth Century*, 1876, p. 298. See also extract from the MS. *Journal of George Fox*, given in *The British Friend*, vol. xvi. (1907), p. 203.

You profess the Holy Scriptures ; but what do you witness and experience ? What Interest have you in them ? Can you set to your Seal they are true, by the work of the same Spirit in you that gave them forth in the holy Antients ? Penn, *Call to Christendom*, 1694.

Friends' Views Negatively and Positively Presented.

A curious leaflet has just been added to D., entitled, *Queries for the Children of the Religious Society of Friends, chiefly designed for their Boarding Schools*. It was printed by W. Eade at Lindfield, but is without date. It probably appeared early in last century. The Queries are twenty-two in number, seventeen beginning with the words, "Why do Friends *object*,"¹ and all save two place a negative view of things before the children. Of these two, Query 18 reads, "Why do Friends *admit* of women's preaching?" and Query 21, "Why do Friends so strongly recommend the frequent reading of the Holy Scriptures in their families?" The *objections* refer to forms of prayer, prepared sermons, appointment of preachers, singing, reading in meetings for worship, water-baptism, the Lord's Supper, war, oaths, mourning apparel, fashions in dress and furniture, plural number to a single person, taking off the hat or bowing, tithes, etc, union of Church and State, names of days and months, observance of days and times, flattering titles. The first Query runs, "Why do Friends sit so much in silence in their meetings for Divine worship?"

In striking contrast with this negative presentation is the positive assertion of principle in a tract by Edward Burrough, entitled, *Truth Defended*, written about 1656; the following extracts from which will be read with interest:—

"The Ordinances of Jesus Christ we owne and wittnesse, Preaching, Praying, Baptisme, Communion, Singing, and whatsoever was ordained for his Saints to practice in life and power; we wittnesse these things in the Eternall substance, having passed through the Earthly figures, which was but to stand for its time. . . . True Preaching we owne, and doe wittnesse it, which is the Crosse of Christ. . . . Prayer by the spirit and in the spirit we owne and wittnesse, which is not limited to a time and place. . . . Baptisme we owne, and wittnesse, wich is with one spirit, into one

¹ The italics are not in the original.

body, into the death of Christ. . . . Communion we live in, which is in the light by the spirit, which will endure Eternally. . . . Singing which is with the spirit, and with understanding of the Redeemed of the Lord, we owne and wnesse; but the Worlds singing in Rime and Meeter, proud men singing, *That they are not puse* [? puse] *in minde*; and prophane men singing, *That the Law of God is deare to them*; this singing we deny."

Laces made in Warwick Jail.

Warwick, y^e 30th of y^e 11 mo: 1682.¹

DEAR BENGAMAN:

The lord bless thee, thy tender wife and ffamally wth all the Lords peopl is my dayly prayers to god that he may Jnable all his peopl to stand ffaithfull in o^r blessed testamony to the honor of his great name, and y^e astonishment of y^e Enemies of god ffor Euer. amen.

Dear Bengaman, J would haue y^e to mynd my love to friends thereaways and at Darnton,² and (if thov be ffree) to lett me hear ffrom the^o; and if thov hast any occasyon ffor Laces, so it doe not prigadice taking laces of ffrinds at York, thov may lett me hear from y^e. J shall take care to obsarve orders, for it did me a great kindness y^e last time thou had laces of mee.

So, being in hast, J. Rest

Thy asuered friend in y^e Life that Jnduers for Euer,

WILLIAM DEWSBURY.

I haue Jnclosed an Epistell.

¹ From the original, recently presented to D., with other MSS. once belonging to Benjamin Lindley, of Yarm, Yorks., by Sir Alfred E. Pease. From various sources we gather that Friends objected to work in prison when ordered to do so by their persecutors (see e.g., *F.P.T.*, p. 135), but the above letter indicates that they felt free to engage in occupations which would be of pecuniary assistance to them. It is interesting to notice the desire of William Dewsbury to avoid any competition with Friends at work in York Castle.

² Now Darlington.

"Priest Whitehead," of Halton, Lancashire.

Another First-day I went to a steeple house by the water side, where one Whitehead was priest, to whom, and to the people, I declared the truth in the dreadful power of God. . . . Some people were convinced thereabouts.—George Fox, *Journal*, i. 124.

In the *Annals of the Parish of Halton*,¹ there are references to "Priest Whitehead," and to Friends.

Thomas Whitehead became rector of Halton, or Dalton, near Lancaster, on the river Lune (the place referred to above as "by the water side"), in 1644. In Palmer's *Noncon. Mem.* ii. 359, occurs the following description of him: "A pious, laborious, and faithful minister, who studied to do good in his place, and preached as often as he could to his people after his ejection. He died in February, 1679, aged 73."

The Parish Register contains the following entries :—

1694. Johannes filius Roberti

Tatham de Highfield ..	Mar. 27, 1694.
Elizabeth filia dicti ..	.. Dec. 8, 1681.
Maria .. ..	.. Oct. 3, 1683.
Margarita .. ..	.. Nov. 23, 1685.
et Anna .. ..	.. May 3, 1688.

Singulæ Patris rogatu (jam a fœce populorum Tremētis dict : ad orthodoxam fidem deo favente restituti)
Simul Baptizat : April 15, 1694.²

1702, Nov. 1st. Robertus Willmūs et Sarah, liberi
Johannis Chapman Tremētis (uti vocant) nuper defuncti
Simul Baptizati.³

¹ A copy of the third edition, 1900, has recently been presented to D. by Thomas Barrow, of Lancaster.

² "Each at the request of the father (now by the scum of the people called a Quaker [though] by the grace of God restored to the orthodox faith) baptized at the same time, April 15th, 1694."

³ "Children of John Chapman, a Quaker (as they call him), recently deceased, baptized at the same time."

Early Meetings in Nottinghamshire.

In part reply to the query of Morgan Bunting, in *THE JOURNAL*, vol. iii., p. 46, I send the following information:—

Copied from the earliest Quarterly Meeting Minute Book in possession of Friends at Nottingham, dated 30th of 1st Month, 1668:—

“The constitution of Meetings and how they are joyned in two Monthly Meetings and one Quarterly Meeting:—

“The Sand Meeting, The Clay Meeting, the Trent-side Meeting, Joyned in one Monthly Meeting for the north side of the countie.

“West side fforrest Meeting, East side fforrest Meeting, Nottingham Meeting, Vaile Meeting, Joyned in one Meeting for the south part of the countie.”

This appears to have been the general division of the county, and the Meetings mentioned under must have been included in one or other of the above districts.

MANSFIELD.

Evidently no Meeting House, for the meeting was held at the house of Tymothy Garland. John Firth, vicar of Mansfield, 1654-1699, in his report of conventicles held in his parish, says:—

At the Quakers meeting about twenty ordinarily, and at some extraordinary times, three score. The quality of the Quakers is mean, most of them women and inhabitants of other parishes. The Quakers are said to meet at the house of Tymothy Garland for the most part and it is said they are all speakers.

Every Quarterly Meeting from the first held, 30 i. 1668, to the 34th, 26 iv. 1676, had been held at Mansfield, and, from the following extract, apparently at the house of Tymothy Garland:—

At a monthly Meeting at Nottingham, 11 vii. 1676.

Agreed that Wm. Wood and John Theaker speak to Tymothy Garland and wife, and acquaint them that the men's Quarterly Meeting is to be removed from their house at Mansfield to Nottingham for the next time, and for the future as it may be considered of.

Twelve years later, in 1688, the Quarterly Meeting was still held at T. Garland's house.

I have found no record as to when Friends first had a Meeting House in Mansfield, but in 1800,

The undermentioned Meeting-houses and land were sold, with the concurrence of the Quarterly Meeting and the Trustees, having become useless to the Society as such, and the money arising therefrom appropriated to the re-building and enlarging of Mansfield Meeting-house, so as to render it commodious for the Quarterly Meeting, viz. :—

South Leverton to Thos. Hodgkinson for the sum of £20.

Oxton to William Sherbrook for the sum of £50.

Kersall to John Hopkins for the sum of £63.

Halam to Wm. Wilkie for the sum of £80.

Skegby.

Markham for the sum of £26 5s.

The present Meeting House at Mansfield bears the date 1800 over the entrance.

MANSFIELD WOODHOUSE.

A meeting was held at the house of Richard Bingham, and marriages were celebrated there. In the Digest Register at Nottingham, we find that Robert Moore married Eliz. Bingham, at Richard Bingham's, Mansfield Woodhouse, 28 i. 1668.

Fra. Chapman, vicar of Mansfield Woodhouse, in 1669, in his report of Conventicles, writes :—

In reply to your worshipful Archdeacon's letter, I know nothing but this: that in Mansfield Woodhouse we have no conventicle but one of Quakers, at the house of Robert Bingham (excommunicate for not comynge to church), but who they are who frequent it I cannot say.

At Skegby, alsoe, there is a conventicle of Quakers at the house of Elizabeth Halton, widow,¹ but I cannot learn who they are who frequent them, they being all of other towns. In the same town of Skegby alsoe there is another conventicle reputed Anabaptists and fifth monarchy men, held at Mr. Lyndley's (excommunicate alsoe), but I know neither their speakers or hearers. Sir, your most humble servant.

FRA. CHAPMAN.

SKEGBY.

A meeting was held at the house of Geo. Cockerham. Joshua Ely, of Mansfield, and Mary Sinear, of Mansfield, were married there 29 viii. 1673. A Quarterly Meeting was held at Skegby, 7 v. 1679.

HUCKNALL.

It seems probable there was a Meeting House here, as shown by the following extract from the Minute Book kept recording the Sufferings of Friends :—

¹ Perhaps it should be Elizabeth Hooton, if she was a widow at that time.

"Wee being mett together peaceably in the feare of the Lord at Hucknall in our meeting house upon the 16th of second month, 1676," etc.

FARNSFIELD.

A burial ground was purchased 29 x. 1673. Presumably there was a Meeting House, as we find a Monthly Meeting was held here 10 vi. 1698.

BLYTHE.

There is a disused Meeting House in this village belonging to Nottingham and Mansfield Monthly Meeting. In the early Q.M. minute book mention is frequently made of Blythe and of the Friends of that Meeting.

I fear this is not a complete list of early Nottinghamshire Meetings, as when the notes were made no special notice was taken of the different Meetings.

EMILY MANNERS.

Editors' Notes.

The Editors have on hand for next year's volume several articles of considerable interest, among which may be mentioned:—"A Glimpse of Ancient Friends in Dorset," by Elizabeth B. Rutter; "Friends in Barbadoes," by C. Dickinson Sturge; several articles on Friends in Nottinghamshire, by Emily Manners; a history of Friends' property in Somerby, Leicestershire, by the late Mary Radley, edited by Henrietta Ellis; "Thomas Areskine, Brewer, of Edinburgh," by William F. Miller; an account of Richard Cubham, of Bickerstaffe, Lancs.; "Bernard Barton's Dream," by J. J. Green; "Reminiscences of Manchester Meeting."

Various early documents relating to Friends, preserved in the Public Record Office, London, are being copied, and it is hoped that these may be printed *in extenso*, from time to time, by the F.H.S.

Friends in Current Literature.

Our friend, John W. Graham, M.A., of Dalton Hall, Manchester, has written a book on *The Destruction of Daylight, A Study in the Smoke Problem*, which has been published by George Allen, London. The book has been written "at the request and under the auspices of the Guild of S. George, founded by Ruskin, in 1871." It consists of 152 small octavo pages.

Revival in India, by Helen S. Dyer, wife of Alfred S. Dyer, late of Bombay (London: Morgan and Scott, 8vo, pp. 158), is a lively account of Divine blessing in many parts of our great Dependency.

The five hundredth number of *The Quiver*, published in June, contains an illustration of the Friends' Meeting House in Kingston, Jamaica, ruined by the earthquake.

Reminiscences of his recent visit to Jamaica are interestingly told by William Bellows, of Gloucester, in his booklet, *In Fair Jamaica*, published at Kingston by the Educational Supply Company, but printed doubtless at the Eastgate Press, Gloucester, Eng. There are five illustrations.

There is an admirable portrait of Joshua L. Baily in *The Journal of Prison Discipline and Philanthropy*, for January, published in Philadelphia. Our friend is President of the Penna. Prison Society this year; his membership dates from 1851, and he is the oldest member living.

The first number of *The South African Friend* has appeared (Editors, Worcester House, Sea Point, near Cape Town, 4to, pp. 12). It contains the annual report of "Cape Monthly Meeting of Friends in South Africa," lists of Meetings, and of members and attenders, in addition to Editorial Notes and valuable articles by Walter Lean, Frank B. Farrington, J. Edmund Clark, Caleb Keene, and others. It is to be published half-yearly; English agents, Headley Brothers.

"Early Quakerism in the Peak" is the title of an article by Thomas Davidson, of Fritchley, which appeared in *The Friend* (Phila.), in Sixth Month last. It is a readable record of early Friends in Derbyshire, including John Gratton, Ralph Sharpley, Elizabeth Deane, and William Yardley.

Sylvester Jones, of the University of Chicago, has published through Josiah Simms, 2203 Michigan Avenue, Chicago, Ill., an address, read before the Church History Club of the University early this year, entitled, *The Friends, their History, Organisation, and Principles of Faith and Practice*.

In connection with the recent unveiling of a memorial tablet affixed to the house occupied by Richard Reynolds, No. 7, St. James' Square, Bristol, Edmund T. Wedmore has compiled a brief memoir of Bristol's

¹ Some account of John Gratton and his inscription in the Monyash Minute Book appeared in THE JOURNAL, iii. 82.

noted citizen, *Richard Reynolds, Philanthropist* (Bristol: Scholastic Trading Co., Ltd., 4to, pp. 22, with portrait). An addendum contains a list of the trustees of Richard Reynolds' Charity.

James Herbert Tritton, banker, of Lombard Street, London, has prepared a valuable compendium of family history, entitled, *Tritton, the Place and the Family* (London: Humphreys, 4to, pp. 331). The Kent branch of the family joined Friends soon after Quakerism arose in that county, John Tritton, of Kennington, and his son, Robert, being associates of Thomas Nickalls, Luke Howard, Nicholas Ladd, and other local Friends, as well as of John Stubbs, William Caton, and others, who visited the district.

About a century later the scene around which the Quaker interests centre is removed from Kent to London. "Thomas Tritton being now over thirty-five years of age, and prospering in the business of a wine merchant and brewer, sets about the attempt to woo Anna Maria Brown, the daughter of the Quaker banker, Henton Brown, who lived at the banking house in Lombard Street, and also on Clapham Common, through the help of mutual friends, Peter and James Collinson." This marriage introduces us into the Quaker banking world, in which appear the names of Brown, Collinson, Tritton, Barclay, and Bevan. The connection of the Tritton family with Friends diminishes as time goes on, until early in last century, when it appears to have ceased.

This beautiful volume contains views of the ancestral home of the Trittons at Kennington, and of Henton Brown's house at Clapham, and other illustrations, also a large sheet pedigree.

Edward Hicks Magill (1825—), ex-president of Swarthmore College, has written his experiences in *Sixty-five Years in the Life of a Teacher*, 1841-1906 (Boston and New York: Houghton, 8vo, pp. 323). This volume contains portraits of the following Friends, *viz.*, the author, his parents (Jonathan Paxon Magill and Mary Watson Magill), Benjamin Hallowell, and Joseph Thomas, M.D., LL.D. There are also views of Swarthmore College buildings before and after the fire in 1881.

A new book on Buckinghamshire has recently appeared, *Penn's Country and other Buckinghamshire Sketches*, by E. S. Roscoe (London: Stock, 8vo, pp. 115).

Some Thoughts on Prayer, chiefly from the View of the Individual and the Family, is the title of a brochure written by Jonathan B. Hodgkin, and printed by Morland & Co., Birmingham. Copies can be obtained on application to J. B. Hodgkin, Elm Ridge, Darlington, Co. Durham.

Two pamphlets by T. Edmund Harvey, M.A. have lately appeared. One contains the substance of an address given at the annual meeting of the Old York Scholars' Association, 1905, and is entitled, *The Service of the Church*. It is published by "the Yorkshire 1905 Committee." The other pamphlet is headed, *The Church and the Prophet*, and is, mainly, an exposition of 1 Cor. xiv.

A few months ago prizes were offered by "The Speaker" for the best hundred books on Peace and War, and a number of excellent lists

were sent in. Four of these lists have been published under the title, *A Library of Peace and War* (London : Speaker Publishing Company, 8vo, pp. 66), three being by Friends, viz., Charles Sturge, M.A., Thomas P. Newman, and Mary L. Cooke, all of them prize-winners.

The long-expected *History of Penketh School*, by Joseph Spence Hodgson, is now published (London : Headley, 8 $\frac{1}{4}$ by 5 $\frac{3}{4}$, pp. 274, 5s. net). It is a very full and lively account of the inception, establishment in 1834, and progress of Friends' Boarding School, near Warrington, Lancashire. The narrative is divided into the years of office of the various superintendents, who were as follows : William Thistlethwaite (1813-1870), 1834-1846, William Groom (c. 1824—), 1846-1848, Samuel Evens (1792-1878), 1848-1855 and 1863-1869, Frederick Richardson (1829-1903), 1855-1860, Joshua Hopkins Davy (1826-1882), 1860-1863, James Turner (1843—), 1869-1885, Joseph T. Gumersall (1858—), 1886-1892, Albert Pollard, B.A. (1860-1902), 1893-1900, William Edward Brown, B.A. (1863—), 1901—. The book contains lists of teachers, officers, and scholars of the School, and is adorned with numerous portraits and pictures, but, being printed throughout on plate paper, is very heavy to handle.

The latest work by our Friend, John Watson, of Kendal, is entitled, *Woodlanders and Field Folk, Sketches of Wild Life in Britain* (London : Fisher Unwin, 8 $\frac{1}{4}$ by 5 $\frac{1}{2}$, pp. 304, 5s. net). The book is well got up and contains some excellent illustrations.

In *The Sphere*, London, July 20th, there is a large reproduction of "an unpublished portrait of William Penn, painted by Sir Godfrey Kneller, and now on exhibition at the Graves Galleries . . . having been taken from a Rectory in Westmorland, where it has hung for over eighty years."

The Paradisian (the organ of Paradise House School, Stoke Newington, London) for March and July contains an article on "Paradise House and its Associations." The house seems to have been occupied by members of the Hoare family from 1750 to 1827, at which latter date, by the marriage of Grizell Birkbeck, *née* Hoare, with William Allen, F.R.S., it became associated with this noted philanthropist and scientist. For some years it passed out of the hands of Friends, but in 1879 the School kept by John Sharp, B.A., was removed to Paradise House from Lordship Park. Septimus Marten was one of the earlier masters. In 1895, John Sharp handed over the School to the present principal, Mr. White. Charles Sturge, M.A., has been a master at the School under John Sharp and his successor.

London Yearly Meeting's Committee on the Ministry, and The Friends' Fellowship Union have unitedly arranged for the publication of a series of papers under the general title, "Preparation for Service." The following can now be obtained (Arthur T. Wallis, Woodbrooke, Selly Oak, Birmingham) : *The Bible ; its Study and Application*, by William Charles Braithwaite ; *Foundation Truths*, by William Littleboy ; *Reality in Life*, by Henry Lloyd Wilson, Clerk of London Yearly Meeting ; *The Worth of Prayer*, by Edward Grubb.

Shortly after the close of London Yearly Meeting, the annual volume, *Extracts from the Minutes and Proceedings*, etc., was issued. It consists, this year, of 226 octavo pages, and is a very useful *résumé* of the official work of Friends in Great Britain, during the year. Testimonies concerning the following Friends deceased are included: Samuel Alexander, Morris Ashby, Charles Brady, Henry E. Clark, John Collings, Mary Edmundson, Frederick J. Gibbins, Lucy Linney, Rachel A. Mackie, Lucy E. Pumphrey, John S. Rowntree, Agnes Westlake and John Edward Wilson. There is also a coloured map of the Yearly Meetings on the American continent with which London Y.M. corresponds.²

The Gentleman's Magazine, for June, contains an article on "George III. and Hannah Lightfoot," which is the latest contribution to this vexed subject. Lewis Melville, the writer of the article, says:—

No direct evidence, personal or documentary, has ever been brought forward in support of the story. None the less there is a marked reluctance to dismiss as gossip the alleged connection between George and Hannah Lightfoot, for, on the principle that there is no smoke without fire, it seems unlikely that the story can have become so generally accepted unless it had at least some foundation of truth.³

A. Hebblethwaite, B.D., of Heacham, Norfolk, writes very enthusiastically of the Society of Friends in two pamphlets, *The Friends, vulgarly called Quakers*, 8½ by 5½, pp. 20, 1d., and *Unconscious and Posthumous Influence of the Friends*, 8½ by 5½, pp. 67, 6d. The first-named has run into a second, enlarged edition. J. Rendel Harris describes the first pamphlet as "very good indeed," and Ernest E. Taylor the second, as "extremely interesting." I have studied the pamphlets from an historical rather than ethical point of view and I regret that the author has not attained greater accuracy on various points, before publishing his addresses. He writes of George Fox's "wonderful leather suit," and states that he was called "the leather man," following Carlyle.⁴ It is clear that Fox wore leather riding breeches,⁵ but what authority have we for his leather suit? Again, p. 7, that "he not infrequently interrupted the sermons," is not true, except at a very early stage of his ministry (see *F. P. T.*, pp. 348-350). Fox died on 11th January, 1690/91, and not as stated on p. 8, the author having overlooked the change of calendar. Robert Glover (p. 17), was hanged

² An index to the fifty years of the Printed Proceedings is in preparation in the Library Department at Devonshire House.

³ Literature on the subject:—*The Citizen*, February 24th, 1776; *The Royal Register*, 1779; *The Monthly Magazine, or British Register*, April, 1821; *Authentic Records of the Court of England*, 1832; *The Secret History of the Court of England*, 1832; *The Appeal for Royalty*, 1858; *Notes and Queries*, 1867; *Jesse's Memoirs of the Life and Reign of George III.* 1867; *Hannah Lightfoot*, by W. J. Thoms, 1867; *D. N. B.*, under George III.; various collections of anecdotes; *A Fountain Sealed*, by Sir Walter Besant; MSS. in D.

⁴ *Sartor Resartus*, book iii, chap. 1.

⁵ In his *Journal*, he refers to his leather breeches (vol. i, p. 89), his clean linen (p. 98), his alchemy buttons (p. 214), his girdle (p. 264), and his long, curling hair (pp. 268, 380).

a century before the coming of the Quakers ; no Friend was directly put to death in this country for his religious principles ; the hanging of Mary Dyer and her companions took place in New England. Lord Lister (p. 21) was never a Friend as such, he resigned his membership as Joseph Lister. Sir Richard Tangye was never actually a member, as he himself once told me when I was at his house at Kingston-on-Thames.

Mr. Hebblethwaite's second pamphlet had better have omitted reference to Friends on its title page as there are fewer references to Friends than to others.

A second edition of *The Lloyds of Birmingham* has recently appeared.

NORMAN PENNEY.

Early Collections.

Quarterly Meeting held at Dolobran, 28th of y^e 5th mo., 1668 :—

Ordered that in all y^e several meetings in the three counties of Shropshire, Montgomeryshire and Merionethshire, there be weekly collections for raising of money for a Stock to be kept and brought to y^e Quarterly Meeting for y^e supply of y^e Poor and requirings of Truth.

Ordered likewise y^t Charles Lloyd and Thomas Lloyd doe register all Births, Marriages, deaths, and sufferings of Friends of all kinds, judgements y^t fall on y^e heads of Persecutors, and likewise to give notice of all y^e priests thereabouts that have turned. Books to be translated into Welsh for the benefit of Wales, with the consent of George Fox, by Evan Jones.

Friends present : Charles Lloyd, Richard Moore, Richard Davies, Owen Lewis, Thomas Lloyd, Thomas Ellis, Evan Thomas, Owen Humphreys, William Lewis, Thomas Overton, John Simpson, Richard Owens.

Quarterly Meeting held at Dolobran, 27th of 2nd mo., 1669 :—

It is desired a particular collection be ordered through the three counties as a supply to Shrewsbury Friends in purchasing a Meeting-room and inclosure for a Burying-place, and which, according to their ability may, in time, be paid back into the stock.

From information supplied by W. G. Norris.

Anecdotes of Robert and James Gray.¹

The following anecdotes are taken from *Memorials of Hope Park*, by William F. Miller, p. 200 :—

Robert and James Gray, Quaker farmers to the backbone, lived by themselves in a cottage, having spent all their lives in patient and successful attempts at "taking in" the moorland around. They are great readers of the standard works of Friends and others, and their conversation has in it something most refreshingly original, and a good deal of quiet humour too. You seem to be talking with people who lived one hundred years ago or more. Robert, the elder brother, is so thoroughly convinced of our principles, that he does not understand at all the reason why the great ones of the earth should not flock to our standard as in the days of Alexander Jaffray and Col. Barclay. He was one day waiting for the train at a roadside station, when the Earl of Kintore, the biggest man in that part of the country, came into the station, dressed in full regimentals, and presently, walking up to Robert, said, "Well, Friend Gray, and how art thou?" Robert, unabashed, replied, "I am about in my usual, I am obliged to thee; thou knows my name, may I ask what thine is?" "Oh! I'm the Earl of Kintore." Then, answered the good Friend, "may I ask thee if thou received the Barclay's Apology which I sent thee." Lord Kintore replied that he had, but that a friend of his had begged it of him—if Friend Gray had another to spare he should be glad to have it. So, in a day or two, good Robert made the Apology up into a parcel. But meanwhile his faithful soul had been much exercised by the remembrance of his Lordship's warlike appearance; he must write a letter to him, explaining Friends' views more thoroughly on the subject, to go with Barclay. In a few days he got a reply, signed by Kintore, thanking him for the book and letter, and written throughout in the plain language. These edifying signs of conviction have since induced Robert to send him the Yearly Meeting's Epistle and the late address on war, and he has just received a second autograph letter of thanks, "All in the plain language," his brother remarked triumphantly as he told us the tale.

Throughout First-day [of the General Meeting at Aberdeen, 1873], we had much enjoyed some particularly sweet bells, which rang for service in the church near by. They were so particularly soft in their sound during the morning meeting that they were anything but jarring to the thoughts of some, at least, of the worshippers there. We did not know, however, that for this we were indebted to the good offices of James Gray, who thought that they might disturb the stillness of the meeting. So he consulted with another Friend, lately come to reside in Aberdeen, and suggested that he should go and have a talk with the minister, and see if the bells could not be stopped for once at least.

¹ James Gray died xii. 1902, aged eighty six, and his brother in ii. 1903, aged ninety-three.

But said Friend has little of the pluck and quiet determination which animates the representative of the Barclays and Jaffrays. Not he; the minister was a queer customer, he would perhaps swear at him, and most likely kick him out of the house—better leave him and the bells alone. "Oh, vera weel," said honest James, "then I'll just awa' to him mysel'." So after Fourth-day meeting, he went up to the house, rang the bell, and when the servant appeared, asked to see the person who had most authority over the church. The servant replied, "I suppose ye'll mean the minister," and ushered him into the awful man's presence, "who was dressed," said James, "in a sort of black frock, like a woman's, and a black velvet cap." James told his errand—"I just came to ask thee if thou would have thy bells stopped or rung more gently next First-day morning—I suppose thou calls it the Sabbath." "Sabbath! what Sabbath?" says the minister. "Why, the first day of the week," says James; "we assemble in silence at half-past ten, and I am afraid thy bells may be a disturbance to those ministering Friends who have come to the General Meeting. Would thou kindly ask thy Elders to have them stopped?" "Elders! why, the Elders have nothing to do with it." "Then thou has, and we should take it kind of thee." The minister viewed James over his spectacles but gives no promise. He asks his visitor's name. "Oh, I'm James Gray, and I live at Cults." The minister gathers up his gown and accompanies James to the door, shaking hands with him, James assuring him meantime that all our meetings are open to the public, and "we shall be glad to see thee there next First-day evening." The consequence was that the bells were rung so softly that several Friends never heard them at all. I wish there were more of us who exhibited such courage in showing our colours as do Robert and James Gray.

"Whitby and Scarborough Register."

Some time ago Bernard P. Scattergood, of Leeds, forwarded to D. for inspection a transcript he had made of the above-mentioned original manuscript. From information received from the same source, the owner of the manuscript, W. E. Denton, of Leeds, was communicated with, and he agreed to sell it to the Society, the purchase being effected by William Harvey, of Leeds, who generously paid the whole of the cost. The late owner writes respecting the old book, "My maternal grandfather, Jonathan Peacock, was a Friend, who died at Pickering in Yorkshire about 1874, and I can only presume that the book had been in his possession, as it was found in a box with some private letters two or three years ago, which I think must have been brought to Leeds by my mother at his death."

A full index to the ancient MS. is in preparation.

An Early Loan Fund.

HORSHAM M.M., 9th of Tenth Month, 1668:—

A Paper from Bryan Wilkinson (Importing a desire to Friends to assist Him in his present Straights with y^e Loan of a Summe of Mony) being Read, It is agreed by this Meeting that there be ffive pound forthwith sent unto Him to supply his Necessities & to be Conveigh'd to Him as A[mbrose] R[igge], W[illiam] W[elch], J[ames] M[athew] and W[illiam] G[arton], or any 2 of them shall see Meet. And that John Shaw & W^m Garton be requested to advance y^e same each half, for y^e which It is hereby recommended to y^e quarterly Mens Meeting to Reimburse them.

Nevertheless it is Hereby Declared that in Case the Quarterly Mens Meeting shall not thinck fitt to Reimburse the said John Shaw & W^m Garton the said Summe of ffive pounds to be by them advanced for y^e use & suply of Bryan Wilkinson as aforesaid, that then these ffrinds following have undertaken & do hereby engege to Bear them Harmless, & to reimburse them uppon demand, according to the respective proportions hereafter exprest, viz^t.

					li.	s.	d.
Thomas Tignor	..	..	..	..	£1	00	00
W ^m Welch	..	..	..	..	£1	00	00
John Shaw	..	..	..	..	£1	00	00
James Mathew	..	..	..	..	£0	10	00
W ^m Garton	..	..	..	..	£0	10	00
Richard Dunton	..	..	..	..	£0	05	00
Edward Luckins	..	..	..	..	£0	05	00
John Steer	..	..	..	..	£0	10	00
					<hr/>		
					£5	00	00

The reader will be interested in the above business-like and well expressed Minute. It is written in a beautifully clear and scholarly hand, and illustrates the fact that men of education and position were to be found among the early adherents to Quakerism.

The description given in *F.P.T.* of the residence of Brian Wilkinson, viz. "in a park at Sigwick Lodge, in

Nutthurst parrish, about Two milles from Horsham," seems to represent a man of substance, but persecution may have greatly reduced his means of livelihood.

Mission Work in Rossendale, Lancs.

The Society of Friends became an element of power in these valleys about the year 1650, and afterwards continued to exercise a great influence in relation to the young. Perhaps they are the only Society of Christians who established Sunday Schools in Rossendale before the close of the 18th century. Although the Society of Friends was the first to establish Sunday Schools in Rossendale their work seems to have been superseded in the course of thirty to forty years. The Friends established Night and Sunday Schools at the Meeting House, Crawshawbooth, about the year 1793, a few years after the time Sunday Schools were established by Robert Raikes at Gloucester. The Friends taught reading, writing, and arithmetic, and this Sunday School was continued in the village in a separate room from the Meeting House, until about 1830 or 1835. Wooden plates for eating from were provided for the use of children who came from a distance on the Sunday and as early as 1794 to 1795 the Friends established a library for the young in connection with their week night and Sunday School.

Extracted by Robert Muschamp, of Radcliffe, from *Sunday School Work in Rossendale; its History and Progress*: being a paper read at the Baptist Association, Waterburn, June 13th, 1878, by John Spencer, F.G.S., of Goodshaw.

Believe it from one that hath too many years experience of both [wars and private contentions] in armies and garrisons; it is as hard a thing to maintain, even in your people, a sound understanding, a tender conscience, a lively, gracious, heavenly frame of spirit, and an upright life, in a way of war and contention, as to keep your candle lighted in the greatest storms or under the waters.

RICHARD BAXTER, *Saints Rest*, iii. 14.

Index.

- Abbott, Dilworth, 37n.
 Aberdeen, 131, 161.
 Abraham, Emma C., 51n.
Academy, The, 44.
 Ackworth School, 51, 78, 127.
 Acroyd family, 4.
 Adams, Ellen, 99.
 Adams, Margaret, 145.
 Adams, Richard, 100.
 Adams, Sarah, 99.
 Adams, Timothy, 145.
 Adlam, Joseph, 119.
Adult School Year Book, 126.
 Africa, 46.
 Agnostics, 6.
 Albright, M. C., works, 44, 78.
 Alden, P., works, 127.
 Aldridge, Moses, 21, n.
 Alexander, Edward, 92.
 Alexander, H., *R. Cadbury*, 43.
 Alexander, Isabella, *form.*
 Fisher, 96, n.
 Alexander, Samuel, 96n, 98,
 159.
 Allen, Grizell, *form.* Hoare
 and Birkbeck, 158.
 Allen, John, 100.
 Allen, Thomas, 70.
 Allen, William, 2, 153.
 Almy, Anna, *aft.* Jenkins,
 93n.
 Almy, Sarah, 93n.
 Almy, William, 93n.
 Alstonfield, 100, n.
 Amboy, 40.
 America, 6, 17-23, 30-32, 40,
 41, 79, 84, 87-98, 105,
 121, 130, 159.
American Friend, The, 46.
 American Revolution, 50.
 Amsterdam, 14, 31.
 Andrews, Mary, *aft.* Green,
 138n.
Anglo-American Journal, 2.
Annual Monitor, 32, 93n, 96n.
 Appleby, 143.
 Appleton, William B., 85.
 Areskine, Thomas, 155.
 Argyle, Duke of, 33.
 Arnett, Hannah, *form.* Hud-
 son, 97, 98.
 Arnett, Thomas, 97, n.
 Asbury, Humphrey, 146, 147.
Ashbridge, Elizabeth, Account
 of, 48.
 Ashby, 65.
 Ashby, J., works, 48.
 Ashby, Morris, 159.
 Ashby, R., works, 48.
 Ashover, 71.
 Ashworth, H., works, 48.
 Aston, 3.
 Aston Cruce, 145.
 Aston-juxta-Birmingham,
 116n.
 Atkins, S., works, 48.
 Atkinson family, 29.
 Atlantic, 21n, 30, 41, 88n, 95,
 Audland, John, 7.
 Australia, 48.
 Avelyn, Edward, 27.
 Aylesbury, 148.
 Backhouse, Edward and
 Katharine, 144.
 Backhouse and Tylor, *History*,
 41.
 Baddesley, 147.
 Baily, Ann, *form.* Short, 6.
 Baily, Joel, 6.
 Baily, Joshua L., 6, 41, 46, 156.
 Baker family, 44.
 Baker, Fanny E., 43.
 Baker, G., *Unhistoric Acts*,
 43, 85.
 Baker, Henry, 146.
 Baker, Mary, 146.
 Baldock, 63.
 Bale, Giles, 10, 11.
 Ball, George, 147.
 Ballinger, John, 84.
 Baltimore Yearly Meeting, 44.
 Banbury, 85.
 Banks, John, 14n.
 baptism, 3, 25, 71, 99-102,
 145-147, 150, 152.
 Baptists, 30, 40, 47, 102, 122,
 154, 164.
 Barbados, 23, 51-53, 82, 133,
 155.
 Barber, Edward, 118.
 Barber, John, 118.
Barclanac, Reliquiz, 32.
 Barclay family, 157.
 Barclay, Colouel, 161.
 Barclay, David, 22.
 Barclay, David, Jun., 41, 108.
 Barclay, Robert, 143n.
 Barclay, R., *Apology*, 31, 44,
 161.
 Barclay, R., *Inner Life*, 121.
 Barfoot, John, 147.
Barher, Jacob, 43.
 Barking, 138n.
 Barking M.M., 24.
 Barnes family, 38, 39, n.
 Barnesville, O., 79.
 Barnsley, 86.
 Barrett, Thomas, 100.
 Barrow, Deborah, 39.
 Barrow, Thomas, 152.
 Barrow, Walter, 5.
 Barton, Bernard, 79, 155.
 Barton, Robert, 38.
 Baschurch, 146.
Bassett, Sarah J., 48.
 Batchelor, Jane, 5.
 Bate, J., *Infidelity*, 48.
 Bates, Elisha, 80, 92, n.
 Bates, E., *Repository*, 32, 88n.
 Baxter, see Buxton.
 Baxter, R., *Saints Rest*, 164.
 Baxterley, 147.
 Bay, Thomas, 23.
 Bayley, Walter, 101.
 Bayonne, 125.
 Beaconite Controversy, 32, 92.
 Beale, E., 93n.
 Bealing, Benjamin, 14.
 Beck, William, 15.
 Beck and Ball, *London Friends'*
 Meetings, 149.
 Bedford, Peter, 91.
 Beedon, William, 147.
 Belcher, Jonathan, 18n.
 Belfast, 54.
 Bell, Daniel, 104.
 Bell, E., *Brookfield*, 48.
 Bell, Jonathan, 104.
 Bellassey, Mary, *form.* Crom-
 well, 68.
 Bellassey, Thomas, 63.
 Bellows, W., *In Fair Jamaica*,
 156.
 Benezet, Anthony, 79.
 Bennet, —, *Answer*, 42n.
 Benson, A. C., *Whittier*, 41.
 Benwell, John, 127.
 bequests, see wills.
 Berens, L. H., *Diggers*, 42.
 Berkeley, Earl of, 110n.
 Berkshire, 25, 135, 138.
 Bernau, C. A., *Genealogical*
 Directory, 127.
 Besse, J., *Sufferings*, 120.
 Bevan family, 157.
 Bevan, Paul, 39.
 Bevan-Naish Library, 39.
 Beverley, 34, 35.
 Bewley, Joseph, 89.
 Bezer, John, 75.
 Bezer, Widow, 72, 75.
Bible, The, 32, 149, 150.
 Bibliographical Society, 4.
 bibliography, 7, 127.
 Bickerstaffe, 29, 30, 155.
 Bickley, Anthony, 147.
 Bilston, Thomas, 70.
 Bingham, Elizabeth, 154.
 Bingham, J. M., *William*
 Bingham, 48.
 Bingham, Richard, 154.
 Binns, J., *Ireland*, 48.
 Birchall, S., *Coinis*, 48.
 Birkbeck, Grizell, *form.* Hoare,
 aft. Allen, 153.
 Birkbeck, Morris, 7, 15.
 Birkenhead, 80.
 Birmingham, 2, 43, 46, 51,
 85, 127, 146n.
 Bishop, C., *New England*
 Judged, 13.
 Bishoprick, see Durham.
 Blackburne, Priscilla, 29.
 Blackwell, Co. Durham, 130.
 Blakemore, John, 101.
 Blakemore, Ruth, 101.
 Bland, Elias, 22.
 Bland, John, 22.
 Bland, Thomas, 15.
 blind house, 57.
 Blythe, 155.
 Bold, 53.

- Bolsover, 71.
 Bond, Thomas, 27.
Book of Meetings, 80.
Book of Ministering Friends, 21n.
 Bosse, P., *Fighting Quaker*, 48.
 Boward, —, 34, 35.
 Bowcher, John, Sen., 83.
 Bowcher, Mary, 83.
 Bowden, J., *History*, 17n.
 Bowman family, 100, n.
 Bownas, Samuel, 20n.
Bownas, Samuel, 80.
 Bowron family, 44.
 Bowyer, Sir William, 27n.
 Boyce, A. O., *Richardsons*, 6.
 Boydell, John, 5.
 Bradford, 78.
 Bradford, Andrew, 32n, 126.
 Bradford, Elizabeth, *form.* Sowle, 32n.
 Bradford, William, Sen., 31, 32, n, 83.
 Bradford, William, Jun., 32n.
 Bradshaw, Anna, *aft.* Pease, 2.
 Bradshaw, Henry, 2.
 Bradshaw, John, 67.
 Bradshaw, Katherine, *aff.* Daniell, 2.
 Bradshaw, Richard, R.N., 2.
 Brady, Charles, 86, 159.
 Braithwaite, Mrs. 79.
 Braithwaite, Anna, 88n.
 Braithwaite, W. C., works, 47, 78, 86, 102, 158.
 Brampton, 71.
 Bramshall, 100.
 Brayshaw, A. Neave, 86, 121, 132.
 Brewer, William, 37n.
 Brewers Yard, 37.
 Bridgewater, 7.
 Bridlington, 19n.
 Bridport, 132.
 Brierley Hill, 3.
 Briggs, Samuel, 146.
 Briggs, Thomas, 38.
 Brindley family, 99.
 Bristol, 7, 11, 12, 58, 73, 74, 81, 103, 104, 119-121, 131, 133, 133, 156.
 Bristol MSS., 83.
 Bristol Men's Meeting, 108n, 119.
 Bristol Two Weeks' Meeting, 62.
 Bristol and Somerset Q.M., 62, 83.
 Bristol, Me., 92n.
 Bristow (Bristol), John, 74-76.
British Friend, 32, 92n, 149.
 Brockbank, M. Elizabeth, 43.
 Brocksop, Thomas, 71.
 Brook, M., *Silent Waiting*, 80.
 Brookfield, 48.
 Brooks, E. Wright, 127.
 Brough family, 71.
 Brown, Anna, 93n.
 Brown, Anna Maria, *aff.* Tritton, 157.
 Brown, Henton, 157.
 Brown, Moses, 93n.
 Brown, William E., 153.
 Browne, Edward, 72n.
 Browne, Elizabeth, 27.
 Browne, Francis, 72n.
 Browne, Maria, 71.
 Browne, Richard, 27.
 Browne, Robert, 71.
 Browne, William, 145.
 Brun, Daniel, 125.
 Brunswick, Me., 96n.
 Bryant, Mary, *form.* Evans and Whiting, 8.
 Bryant, Moses, 8, 9.
 Bryn Mawr, 80.
 Buckhurst Hill, 130.
 Buckingham, Lord, 65.
 Buckinghamshire, 138, 157.
 Bucks Co., 23n, 88n.
 Buddhists, 6.
 Budworth Magna, 30.
 Bugbrook, 51.
 Bugg, Francis, 15.
 Bull and Mouth, 15, 122.
 Bunting, Francis, 71.
 Bunting, Mary, 71.
 Bunting, Morgan, 153.
 Burgess, John, 85.
 Burgess, Thomas, 85.
 burial grounds, 3-5, 15, 16, 27, 36, 37, 89, 101, 160.
 Burlington, 2, 32, 50, 53.
 Burrough, E., *Truth Defended*, 150.
 Burton, Cheshire, 4.
 Burton, Margaret, *aff.* Langdale and Preston, 19n.
 Bury, R., *Messages*, 65.
 Busby, Edward, 85, n.
 Bush Hill, 56, 114.
 Butterfield, R., *Diary*, 138, n, 139.
 Butterton, 99.
 Buxton, Ellen, 99.
 Buxton, Ralph, 101.
 Buxton, Richard, 100.
 Buxton, Simon, 99.
 Cadbury, Dorothy, 46.
 Cadbury, E., works, 46, 127.
 Cadbury, Joel, 54.
 Cadbury, Richard, 43.
 Cade, Henry, 70.
 Cadwalader, John, 21, n.
 Caldbeck, 20n.
 calendar, change of, 84, 159.
 Callowhill, Hannah, *form.* Hollister, 133, 134.
 Callowhill, Hannah, *aff.* Penn, 133.
 Callowhill, Thomas, 133, 134.
 Cambridge, 2, 15, 54, 84, 121, 123, 139, 139, 141, 151.
 Cambridgeshire, 17n, 54, 139.
 Camm, John, 7.
 Canby, Esther, *aff.* Stapler and White, 23n.
 Canby, Thomas, 23n.
 Cannon, Thomas, 83.
 Canterbury, Archbishop of, 41.
 Cape M.M., 156.
 Cardiff, 84.
 Carington, Samuel, 100.
 Carlisle, 137n.
 Carlrow, 85.
 Carlyle, Thomas, *Sartor*, 159, n.
 Carolina, 19, 20.
 Caroline, Queen, 57, 58.
 Carolus, Lawrence, 6.
 Carrick, Robert, 18.
 Carswell, 101.
 Carter, Thomas, 102.
 Cartwright, Emma, 101.
 Cartwright, Hugo, 101.
 Cash, Martha, 132.
 Catlow, Anthony, 70.
 Caton, William, 157.
 Chadwick, James, 100.
 Chalkley, Thomas, 21, 57.
 Chalkley, T., *Journal*, 31.
 Chambers, Anne, 110n.
 Chambers, Grace, 104.
 Chambers, R., *Edinburgh*, 55n, 111n.
 Chambers, R. E., *Rebecca Jones*, 78.
 Chambers, Thomas, 110n.
 Chandler, Edward, 147.
 Chapman family, 152.
 Chapman, Francis, vicar, 154.
 Charlescott M.M., 21.
 Charles I., 51n, 69.
 Charles II., 45, 51, 54, 64, 65, 67, 69, 123, 124, 141.
 Chasemore, Richard, 113.
 Chebsey, 100.
 Cheddleton, 99, n.
 Cheshire, 4, 20n, 30, 38.
 Cheshire, 29, 55n.
 Chester Co., 17n, 72, 76.
 Chester, Pa., 6, 95.
 Chesterfield, 71.
 Chichester, Pa., 72.
 Chichester and Concord M.M., 72.
 China M.M., 96n.
 Chipchase, John, 110, n.
 Chipchase, John, 110n.
 Chippenham M.M., 24.
 Chorley, Ellen, 39.
 Chorley, John, 39.
 Chorley, Toft, 59.
 Christian Life, 130.
 Christian Worker, 32.
 Christy, Miller, 109.
 Church Aston, 145.
 Church Historical Society, 115.
 church dues, 28.
 church lays, 30, 100, n.
 church levies, 147.
 church levies, 71, 100, n.
 church, non-attendance at, 25-30, 70, 71, 101, 102, 145-147, 154.
 church rates, 25, 23, 71, 100n.
 church scot, 54, 84.
 Cincinnati, 90n.
 Clapham, 157.
 Clapton, 4.
 Clare, Esther, 20, n.
 Clare, William, 20n.
 Claridge, Richard, 131, 132.
 Clark, Asenath, *form.* Hunt, 94, n.
 Clark, Dougan, 94, n.
 Clark, E. M., H. E. and R. M. *Clark*, 22, 159.
 Clark, Henry E., 159.
 Clark, J. Edmund, 156.
 Clarkson, T., *Slave Trade*, 32.
 Clay Meeting, 153.
 Clayton, Francis C., 51.
 Clear Lake M.M., 90n.
 Clegg, Richard, 37.
 Clements, William, 83.
 Clerke, Richard, 146.
 Clowne, 71.
 Clows, William, 100.

- Coalbrookdale, 76.
 Coale, George, 9, n.
 Coale, Josiah, 9n.
 Coale, J., works, 80.
 Coates, B. H., *Hackwelder*, 80.
 Coates, Moses, 23.
 Coates, Susanna, 23.
 Cobden, Richard, 144.
 Cockerham, George, 154.
 Colchester, 83.
 Cole, Joseph, 146.
 Coleman, John, 147.
 Coleridge, Samuel T., 79.
 Coley, 29.
Collection of Memorials, Pa., 170, 23n.
 collections, 119, 139, 160.
 Collings, John, 159.
 Collins, George, 101.
 Collins, William E., D.D., 115.
 Collinson, James, 157.
 Collinson, Peter, 157.
 Comber, T., *Christianity*, 42n.
 Comly, J., *Miscellany*, 93n.
 Committee of Safety, 66.
 Compton, Theodore, 60n.
 Concord, 72, 76.
 Congdon, Lydia, 96.
 Congregational Historical Society, *Transactions*, 148.
 Congregationalists, 115, 148, 149.
Considerations, 48.
Contemporary Review, 46.
 Conventicle Acts, 146n.
 conventicles, 28, 99, 100, 146, n, 153, 154.
Conventicles, Return of, 27.
 Conway, Countess, 46.
 Cook, Charity, 30.
 Cooke, Mary L., 158.
 Cookworthy, William, 60, n.
 Coolidge, Judson, 17.
 Cope, Gilbert, 6, 76.
 Cope, Joseph, 30.
 Corbett, William, 102.
 Corbyn, Thomas, 108.
 Corfe Castle, 132.
 Cornell, Eliza H., 44.
 Cornell, J. J., *Autobiography*, 44.
 Cornell, Judith H., 44.
 Cornwall, 21n.
 Cotherstone, 110n.
 Cottenham, 54.
 Cowan, John, 147.
 Coward, Richard, 37n.
 Cowfold, 62n.
 Cox, Abraham, 27.
 Cox, E., *aff. Holt*, 3.
 Cox, Francis, 26.
 Cox, John, Jun., 3.
 Cox, Robert, 27.
 Crabb, Sarah, Jun., 72n.
 Cradley, 3.
 Crawshawbooth, 164.
 Creed, John, 64.
 Croese, G., *History*, 31.
 Cromwell, Mary, *aff. Bellasyse*, 68.
 Cromwell, Oliver, 7, 16, 67, 68, 128.
 Crook, John, 126.
 Crookes, Godfrey, 79.
 Crookes, Margaret, 70.
 Crosby, Edward, 26.
 Crosfield, G., *S. Fothergill*, 55, 56.
 Crosfield, John D., 5, 84.
 Crosfield MSS., 59n, 121.
 Crouch, John, 133, 136, 137.
 Crouch, William, 133.
 Croudson, William, 39.
 Crow, W., 130.
 Crowley, Thomas, 112.
 Cubham, Richard, 155.
 Cults, 162.
 Cumberland, 50, 55n, 110.
 Cumberland, Md., 50.
 Curdworth, 147.
 Curtis, Thomas, 43.
Daily Express, 6.
 Dale family, 99.
 Dalton, see Halton, 152.
Dalton, John, 43.
 Daudridge, John, 25, 26.
 Daniell, John H., 2.
 Daniell, Katherine, *form.* Bradshaw, 2.
 Darlaston, 101.
 Darlington, 2, 130, 151, 157.
 Darnton (Darlington), 151.
 Dartrope (Darlstrop), 51.
 Davenport, William, 99.
 Davidson, A., *Holt*, 3.
 Davidson, Thomas, 156.
 Davies, R., *York Press*, 130n.
 Davies, Richard, 160.
 Davis, John, 72n.
 Davy, Joshua H., 158.
 Dawman, William, 147.
 Deane, Elizabeth, 156.
 Deckye, Elizabeth, 101.
 Decline literature, 115-118.
 Dee, river, 5.
 Deep River M.M., 97n.
 Delaware Co., 72.
 Denton, W. E., 162.
 Derby, 70.
 Derbyshire, 70, 99, 156.
 Derwent, river, 70.
 Devizes, 73, 120n.
 Devonshire, 55n.
 Devonshire House, 24, 62, 122, 136.
 Devonshire House M.M., 67.
 Dewar, A. B., *Norfolk Inns*, 45.
 Dewees, W. W., works, 79, 95n.
 Dewsbury, William, 151, n.
 Diamond, A., *Wheeler*, 125.
 Dickenson, John, 80.
 Dicksee, T. F., 2.
Dictionary of National Biog., 6, 159.
Discipline of Friends, 32.
Discourse of Eternity, 43.
 disownments, 119, 131.
 Dix, see Dykes.
 Dockerell, Thomas, 118.
 Dodson, Francis, 72n.
 Dolobran, 160.
 Donbabin, Alice, 39.
 Donbabin, Samuel, 39.
 Doncaster, 42.
Donkin, Tobias, Life of, 34.
 Dorchester, 132.
 Dorking, 62.
 Dorking and Horsham M.M., 62.
 Dorking, Capel and Reigate M.M., 62.
 Dorking, Horsham and Guildford M.M., 62.
 Dorset and Hants Q.M., 62.
 Dorset, Duchess of, 53.
 Dorset Q.M., 132, 157.
 Dowles, 147.
 Downs, The, 17.
 Dowse, Thomas, 132.
 Doyle, Sir A. Conan, 6.
 Draper, Henry, 66.
 Drayton, 86.
 Drayton-Bassett, 101.
 dress, 87, 89, 90, 95, 111, 141, n, 150, 159, n.
 Dronfield, 70.
 Drummond, George, 55, 111.
 Drummond, John, 55, n.
 Drummond MSS., 40.
 Drummond, Mary, 55-61, 80, 103-114.
 Dublin, 48, 51, 55n, 80, 89, 93.
 Dublin Y.M.C., 32, 58n, 92.
 Dudley, 3.
 Dudley, Charles S., 79.
 Dudley, Hester, *form.* Savory, 79.
 Duignan, W. H., 51.
 Dunbar, 68.
 Dungeness, 18.
 Dunning, John, 79.
 Dunning, J. T., *Lotus Leaves*, 79.
 Dunstan Hall, 4.
 Duntun, Richard, 163.
 Durdon, 147.
 Durham, 9, 55n, 66, 104, 110, 128, 130, n.
 Dutch, 14, 31.
 Dutton, George, 101.
 Dutton, Thomas, 101.
 Dyer, H. S., *Revival in India*, 156.
 Dyer, Mary, 42, 160.
 Dykes (Dix), Anne, *form.* Rous, 52n.
 Dykes (Dix), Benjamin, 52n.
 Dymond, C. W., *Jonathan Dymond*, 47, 127.
 Dymond, J., *Essays*, 47, 48, 80, 126, 127.
 Eade, W., 150.
 Earlith, 54.
 Earle, John, 39.
 East Grinstead, 62n.
 East Jersey, 51.
 Eastcote, 51.
 Eccles (Eagles), Solomon, 65.
 Eccleshall, 99.
 Eckington, 70.
 Economy, 90n.
 Ecroyd family, 4.
 Edgerton, W., *History*, 90n.
 Edmond, 145, n.
 Edina, 46.
 Edinburgh, 55, n, 56, 103-114, 131, 158.
 Edinburgh M.M., 2, 106, 111.
 Edmunds, A. J., works, 78.
 Edmunds, Rebecca, 78.
 Edmundson, Mary, 159.
 education, 39, 79, 127, 131, 150, 158.
 Edwards, John, Sen., 101.
 Edwards, John, Jun., 101.

- Eliot family, 130, n.
 Elkinton, J., *Mysticism*, 125.
 Ellis, Henrietta, 85, 155.
 Ellis, John, 132.
 Ellis, Thomas, 160.
 Ellwood, Thomas, 27n, 128.
 Ellwood, Thomas, 78, 149.
 Elly, S., *Remarks*, 87n.
 Elmes, J., *Quakerism*, 80.
 Ely, Joshua, 154.
 emigration, 170, 200, 32n, 46.
 Emlen, James, 95n.
 Emlen, Samuel, 30.
 Emlen, Sarah, *form*. Foulke
 and Farquhar, 95, n.
 Endicott, Governor, 42.
 England, M., *Children's Meet-
 ing*, 43.
 English, Bethiah, *form*. Rous,
 52, 82.
 English, David, 52-54.
 Engravers of England, 130n.
 Episcopalians, 3, 54, 69, 123.
 Epping, 6, 50.
 Essex, 21n, 36, 50, 130.
 Estdaugh, Elizabeth, *form*.
 Haddon, 21n.
 Estdaugh, John, 21, n.
 Estdaugh, J., *Call*, 21n.
 Estdaugh, J. and E., *Memorials
 of*, 21n.
 Estwick, F., *Quakers*, 80.
 Evans, C., *Friends*, 149.
 Evans, Hannah, 98n.
 Evans, Hannah, *aff*. Rhoads,
 98, n.
 Evans, John, 7.
 Evans, John, 70.
 Evans, John, 85.
 Evans, Jonathan, 98n.
 Evans, Mary, *aff*. Whiting
 and Bryant, 7.
 Evans, Simon, 70.
 Evans, T., *Youthful Piety*,
 21n.
 Evans, W. and T., *Friends'
 Library*, 149.
 Evens, Samuel, 158.
 Everall, Samuel, 146.
 Evesham, N.J., 50.
 Ewen, William, 132.
 excommunications, 154, *see*
 visitations.
 Exeter, 7, 54.
Extracts from Y.M. Minutes,
 158.
Extracts from Register Books,
 124n.
 Eyam, 70.
 Fairchild, 2.
 Fakenham, 17, 22.
 Farm Barton, 127.
 Farnon, William, 147.
 Farnsfield, 155.
 Farnworth, 30.
 Farquhar, Susan, *form*.
 Foulke, *aff*. Emlen, 95n.
 Farquhar, William, 95n.
 Farrington, Frank B., 156.
 Fatlands, 125.
 Fauconberg, Viscount, 68.
 Fell, Leonard, 98.
 Fell, Margaret, *aff*. Fox, 51n,
 52, 67, 143.
 Fell, Sarah, *aff*. Meade, 82n.
 Fell, Susanna, *aff*. Ingram,
 82n.
 Fell, Thomas, Judge, 51n, 52.
 fellmonger, 63.
Fells of Swarthmoor Hall, 67n.
 Ferninghough, Anne, 100.
 Ferninghough, Robert, 100.
 fiction, 47, 77.
 Fidoce, Henry, 101.
 Fidoce, Margaret, 101.
 Fifth Monarchy Men, 68, 122,
 123, 154.
 fines, 146n.
 Finney, John, 99.
 Finnev, Thomas, 99.
 Fire, The Great, 65.
 fire-briefs, 54.
 fires, 130, 157.
 "First Publishers of Truth,"
 8, on, 63-65, 102, 121n,
 146n, 151n, 164, 176.
 Firth, John, vicar, 153.
 Firth, J. F. B., *Velocepede*, 48.
 Fisher, Isabella, *aff*. Alexan-
 der, 96n.
 Fisher, Mary, 48.
 Fitz, 146.
 Fitzwater, Thomas, 5.
 Flanner, William, 87, n.
 Fleet, The, prison, 13.
 Flemings, Henry, 100.
 Fletcher family, 44.
 Foggat, A., *Confession*, 68.
 Foliambe, Elizabeth, 71.
 Foliambe, Godfrey, 71.
 Folkestone, 67.
 Forbes, Alexander, 59.
 Ford, Thomas, 101.
 Forden, Abraham, 147.
 foreign missions, 42.
 Forest, 62n.
 Forest Meeting, 153.
 Forster, William, 60n.
 Fothergill, John, M.D., 41.
 Fothergill, John, 103.
 Fotherrell, Samuel, 103.
 Fothergill, Samuel, 55, 103n.
 Fothergill, S., *Discourses*, 48.
 Fothergill, Susanna, 103.
 Foulke family, 95n.
 Fowler family, 84, 85.
 Fox, George, 42, 46, 47, 64-
 67, 85, 86, 116-119, 124,
 125, 128, 143, 159, 160.
 Fox, George, *Cameos*, 16.
 Fox, G., *Journal*, 31, 64-69,
 86, 128, 130, 131, 143n,
 149, 152, 159n.
 Fox, G., *MS. Journal*, 16, 66,
 63, 128, 149.
 Fox, G., *Spelling*, 32.
 Fox, G., Jun., works, 65.
 Fox, Margaret, *form*. Fell,
 64, 81, 82n.
 France, 19, 51, 91, 141, 142.
 Frances, The, ship, 17.
 Frank, Arnee, 78.
 Frank, Mary, *aff*. Ricketts,
 works, 78.
 Frank, Richard, 78.
 Franklin, Benjamin, 21n, 31,
 32, 83.
 Franklin, James, 32.
 Franklin, Mary, *Experiences*,
 148.
 Franklin, Robert, 148.
 Freame, Margaret, *form*. Penn,
 133, 136n.
 Freame, Thomas, 133.
 Frazley, 147.
 Frederickstadt, 14.
 Free Quakers, 125.
 Freeman, Ann, *aff*. Hopwood,
 21n.
 French, Francis, 100.
 French, F. G., *a Kempis*, 47.
 French, Mary, 100.
 Friend (Lond.), 16, n, 21n,
 32, 50, 86, 88n, 92n.
 Friend (Phila.), 17n, 19n,
 20n, 32, 86, 89, 93, 125,
 156.
 "Friends," 119.
 Friends' Christian Fellowship
 Union, 78, 158.
 Friends' Fellowship Papers,
 78.
 Friends' Historical Society,
 49, 81.
 Friends' Quarterly Examiner,
 32.
 Friends' Review, 32, 92n.
 Friends' Social Union, 127.
 Friends' Tract Association,
 London, 125.
 Fritchley, 156.
 Frith, George, 100.
 Fry, Elizabeth, 33.
 Fry, J. M., *Fellowship and
 Freedom*, 47.
 Fry, John, Jun., 72n.
 Furnis, Margaret, 70.
 Furnis, Richard, 70.
 Fyldie, 37n.
 Galbreath, William, 109.
 Gamlin, —, *'Twist Mersey
 and Dee*, 5.
 Gandy, William, 30.
 Garland, Timothy, 153.
 Garstang, 37n.
 Garton, William, 118, 163.
 Gates, Richard, 113.
 Gatton, 5.
 Gee, George, 86.
 Geological Directory, 127.
 Gent, William, 99.
 Gentleman's Magazine, 46, 112,
 159.
 George II., 57.
 George III., 50, 159.
 Germaine, Lady Betty, 110,
 n.
 German, 14, 48.
 Germantown, 2, n.
 Gibbins, Frederick J., 50, 159.
 Gibraltar, Bishop of, 115.
 Gibson Bequest MSS., 60n,
 103n, 136n, 138n.
 Gibson, George S., 135.
 Gibson, William, 14n.
 Glasgow, 115.
 Glisson, Dr., *Parnell*, 45.
 Gloucester, 156, 164.
 Gloucester and Wilts Q.M., 24.
 Gloucestershire, 6n.
 Gloucestershire Q.M., 24.
 Godlee, Arthur, 51.
 Godlee, R. J., *School for Medical
 Studies*, 79.
 Gosling, Mary, 26, 27.
 Gosling, Robert, 26, 27.
 Gough, James, 109, n.
 Goudney, Henry, 135.
 Grafton, The, ship, 23.

- Graham, J. W., *Destruction of Daylight*, 156.
 Grange, Co. Durham, 130.
 Gratton, John, 121, 149, 156, n.
 Gratton, J., *Journal*, 40, 149.
 Gravely, Arthur F., 51.
 Gravesend, 17, 115.
 Graveson, S., *Elkwood*, 78, 149.
 Gray family, 28.
 Gray, Bob, 46.
 Gray, James, 161.
 Gray, Robert, 161.
 Great Sankey, 38, 39, n.
 Great Wigston, 85.
 Green, Andrew, 146.
 Green, Elizabeth, *form. Robson*, 135.
 Green, Joseph, 138n.
 Green, Joseph J., 2, 135, 138n, 139, 155.
 Green, Joseph Markes, 138n.
 Green, Mary, *form. Andrews*, 138n.
 Greens-Norton, 51.
 Greenway, Robert, 5.
 Greer, S., *Quakerism*, 87n.
 Gregory, Maurice, 46.
 Grellet, Stephen, 88n, 91, 125.
 Grevone, Mary, 146.
 Griffin, Mary, 93n.
 Griffith, John, 113n.
 Grimm, J. and W., *Fairy Tales*, 35.
 Grindon, 100, n.
 Grothausen, —, 137.
 Groom, William, 158.
 Groome, Dorothea, 146.
 Groome, Thomas, 146.
 Grover, William, *Letters*, 80.
 Grubb, E., *Prayer*, 158.
 Guildford and Godalming M.M., 62.
 Guilford Co., 97n.
 Guilford College, 94n.
 Gumersall, Joseph T., 158.
 Gummere, A. M., works, 41, 46.
 Gurney family, 84.
 Gurney, John, 22.
 Gurney, Joseph John, 91.
 Gurney, Samuel, 45.
 H —, R —, 22.
 Hackness, 29.
 Haddenham, 54.
 Haddock, Thomas, 39.
 Haddon, Elizabeth, *aff. Estauigh*, 21n.
 Haddonfield, 21n.
 Hadleigh, 132.
 Hadnall, 145.
 Hadwen, Isaac, 87.
 Haines, M. R., *Clovercroft*, 98n.
 Halam, 154.
 Halesowen, 3.
 Halifax, 29.
 Hall family, 100.
 Hall, Ralph, *Quakers*, 48.
 Hall, T., works, 48.
 Halliwell, Benjamin, 157.
 Hals, Humphrey, 100, n.
 Halton, 152.
 Halton, *Annals of*, 152.
 Halton, Elizabeth, 154.
 Hammersley, Ralph, 99, n.
 Hammersley, Thomas, 99, n.
 Hammersmith, 138n.
 Hampshire, 62.
 Hampton Roads, Va., 4.
 Hancock, T., *Peculium*, 80, 115-118.
 Handsworth Woodhouse, 18n.
 Hankison, Richard, 39.
 Harding, Amy, *form. Kingsman*, *aff. Roman*, 72.
 Harding, John, 72.
 Hareyate, 59.
 Hargreaves, Thomas, 147.
 Harper, Elphal, 21, n.
 Harper's Magazine, 47.
 Harris family, 146, 147.
 Harris, Elizabeth, 121.
 Harris, Joe, 46.
 Harris, J. Rendel, 79, 159.
 Harris, M. O'B., *Botany*, 47.
 Harrisburg, 126.
 Harrison, John, 103.
 Hartas family, 44.
 Hartley, Randolph, 71.
 Harvard, 125.
 Haverford, 31.
 Harvey, C. W., *Baptism*, 78.
 Harvey, Henry, 71.
 Harvey, Hercules, 71.
 Harvey, T. E., works, 41, 47, 157.
 Harvey, William, 162.
 Haslam, John, 18, n, 20-22.
 Haslam, Robert, 71.
 hat honour, 8, 10, 150.
 Hatchett, Widow, 147.
 Hater, Mr., 64.
 Haughton, 101.
 Haydock, see Haddock.
 Hayes, Richard, 101.
 Hayward, E. E., *Housing*, 127.
 Health in Towns Bill, 3.
 Healy, Christopher, 88n, 89, n.
 Healy, Christopher, *Memoir of*, 89n.
 Hebblethwaite, A., works, 159.
 Hedley family, 44.
 Hedley, Caleb, 85.
 Hemmings, Elizabeth, *form. Holt*, 3.
 Hemmings, William, 3.
 Henry Freeling, ship, 125.
 Herkomer, H., 2.
 Hertford, 17.
 Hertfordshire, 65, 143n.
 Higgins, John, 121.
 High Wycombe, 138n.
 Highfield, 152.
 highwayman, 34, 50.
 Hill, John, 108.
 Hill, John, 146.
 Hilliers, A., *Memoirs*, 77, 126.
 Hinchman, L., *Nantucket*, 87.
 Hindset, Alice, 101.
 Hindset, John, 101.
 Hingston, Richard, 60.
 Hitchcock, Bridget, 72n.
 Hitchcock, John, 74.
 Hitchcock, William, 72-76.
 Hitchin, 47.
 Hoag, Huldah B., 95n.
 Hoag, Joseph, 94n.
 Hoag, Lindley M., 94, n.
 Hoare family, 158.
 Hoddesdon, 143n.
 Hodgkin family, 125.
 Hodgkin, A. M., *Bible Studies*, 126.
 Hodgkin, J. B., works, 125, 126, 157.
 Hodgkin, T., works, 102, 118, 125.
 Hodgekinson, Thomas, 154.
 Hodgson, J. S., *Penketh*, 158.
 Hodgson, Nathaniel, 101.
 Hodgson, William, 101.
 Hodgson, W., *History*, 90n.
 Hodnet, 145.
 Hole, Thomas, 146.
 Holker Hall, 143, n.
 Holland, 140.
 Hollingsworth, Agnes, 71.
 Hollingsworth, John, 71.
 Hollister, Dennis, 133.
 Hollister, Hannah, *aff. Cal-lowhill*, 133.
 Holmes, John, 70.
 Holt family, 3, 4.
 Homes, —, 146.
 Hooton family, 50.
 Hooton, Elizabeth, 154d.
 Hopkins, John, 154.
 Hopwood, Alexander, 21n.
 Hopwood, Ann, *form. Freeman*, 21n.
 Hopwood, Samuel, 21n.
 Hornblower, Mary, *aff. Holt*, 3.
 Horsham, 62n.
 Horsham M.M., 61, 62, 118, 163, 164.
 Horton, 84, 99.
 Horton, Thomas, 101.
 Hough, Elizabeth, 39.
 Hough, Elizabeth, 84.
 Hough, Ellen, *form. Barnes*, 38.
 Hough, Thomas, 38.
 Houlcroft, Richard, 39.
 Howard, Eliot, 130.
 Howard, Luke, 130.
 Howard, Luke, of Dover, 157.
 Howitt, R., *Australia*, 48.
 Howland, George, 89, 95n.
 Howland, George, Jun., 95n.
 Howland, Susan, 89, 95, n.
 Hoyland, Adelaide, 43.
 Hucknall, 154, 155.
 Hudson, Dinah, 97n.
 Hudson, Hannah, *aff. Arnett*, 97n, 98.
 Hudson, Samuel, 97n.
 Hughern, John, 145.
 Hull, J., works, 45.
 Hume, S., *Exhortation*, 31.
 Humphreys, Owen, 160.
 Hunt, Asenath, *aff. Clark*, 94n.
 Hunt, Nathan, 94n.
 Hunt, S., *Instructions*, 80.
 Hunter, Ann, 80.
 Huntingdon, 139.
 Huntley, Lockwood, 35.
 Hurd, Sarah, *aff. Whiting*, 11, 12.
 Hurd, Thomas, 11.
 Husband, Ellen, 29.
 Husband, Francis, 29.
 Hustler, Sarah, 78.
 Hutchins, Anna, 23.
 Hutchins, Richard, Jun., 28.
 Hyam, Thomas, 22.
 Hyne, Anna, 26, 23.
 Hyne, Thomas, 26, 23.
 Hyne, Thomas, Jun., 26-28.

- Ifield, 62n.
 Ina, King, 84.
 Ilchester, 8-12.
Independent Review, 46.
 Independents, 30, 40, 122,
 123, 148, 149.
 India, 156.
 Indiana, 90n, 97.
 Indians, 89n.
 infant mortality, 149.
 informers, 148, 149.
 Ingelo, Richard, 6.
 Ingram, Isaac, 5, 6.
 Ingram, Susanna, *form.* Fell,
 82n.
 Ingram, William, 82, n.
International Genealogical
Directory, 127.
Invitation to Meetings, 126.
 Ipstones, 100.
 Ipswich, 132.
 Ireland, 17n, 20n, 21n, 23,
 48, 51, 87-89, 103, 121,
 142.
 Ireton, Maj.-Gen., 67.
Irish Friend, 32.
 Irwin, M., *Ar4*, 127.
 Irwin, Wilfred, 127.
 Isleworth, 16.

 Jackson, Maria, 71.
 Jackson, Thomas, 58.
 Jackson, Thomas, 147.
 Jackson, William, 147.
 Jaffray, Alexander, 161.
 Jaffray, Edward, 45.
 Jamaica, 156.
 James I., 132.
 James II., 12, 27, 73.
 James, Sarah, 75.
 Jamestown, 4.
 Jasper, John, 140.
 Jasper, Margaret, *aft.* Lady
 Penn, 140.
 Jefferies, John, 146.
 Jeffreys, Judge, 12.
 Jenkins, Anna, *form.* Almy,
 93, n.
 Jenkins, H. M., *Penn*, 135,
 137.
 Jenkins, William, 93n.
 Jenkins, William, 131.
 John, John ap, 76.
 John, John ap, 84, 102.
 Johns family, 28.
 Johnson, Samuel, Dr., 85.
 Johnston, Sir H., *Liberia*,
 45.
 Jones, Ann, 101.
 Jones, Eli, 45, 96, 98.
 Jones, Evan, 160.
 Jones, J. Albert, 96n.
 Jones, James, 96, n.
 Jones, John, 22.
 Jones, Lewis, 101.
 Jones, Rebecca, *form.* Uring,
 22.
 Jones, Rebecca, 78.
 Jones, R. M., works, 47, 73,
 96.
 Jones, Sybil, 45, 96, 98.
 Jones, S., *The Friends*, 156.
 Jordan family, 19n.
 Jordan, Robert, 19, n, 20n, 21.
 Jordans, 133, 138, n.
 judgments, 149, 160.
 Justice Town, 137n.

 Kay family, 50.
 Keeling, Sarah, 101.
 Keeling, William, 101.
 Keene, Caleb, 156.
 Keith, George, 126, 131.
 Keith, G., *Confession*, 31.
 Kelso, 104, 109.
 Kelvedon, 21n.
 Kendal, 79, 88n, 103n.
 Kennington, 157.
 Kent, 47, 59, 157.
 Kent Q.M. MSS., 54.
 Kenyon MSS., 37.
 Kersall, 154.
 Kersey, J., *Treatise*, 48.
 Kettle, Hugh, 25n.
 Keymer, —, 45, n.
 Kilconner, 89.
 Kilham, Hannah, 45.
 Killingbeck, Humphrey, 118.
 Kilnock, 83.
 King family, 5.
 King, B., *Mary Dyer*, 42.
 King's Lynn, 78.
 Kingsbridge, 60.
 Kingsbridge M.M., 60n.
 Kingsbury, 147.
 Kingsman, Amy, *aft.* Harding
 and Roman, 72, n.
 Kingsman, John, 72, n.
 Kingston, Jamaica, 156.
 Kingston-on-Thames, 51, 52,
 63.
 Kingswinford, 102.
 Kintore, Earl of, 161.
 Kirkham, 37, n.
 Kirkland, C. M., works, 80.
 Kiss, Thomas, 146, 147.
 Kitching, W., *Grellet*, 125.
 Kite, Nathan, 86.
 Kneller, Sir G., 158.
 Knight, Elizabeth, 28.
 Knight, F. A., *Sidcot*, 132.
 Knight, G., *Observations*, 48.
 Knowles, Mary, 85n.

 Ladd, Benjamin W., 88n.
 Ladd, Nicholas, 157.
 Lakin, Richard, 147.
 Lamb, Charles, 79.
 Lamb, William, 100.
 Lambeth, 27, 23, 69.
 Lamboll, William, 134.
 Lamborn, T., *Legacy*, 80.
 Lancashire, 29, 30, 43, 143,
 152, 158.
 Lancashire and Cheshire Q.M.,
 132.
 Lancaster, 64, 69, 152, n.
 Lancaster, Lydia, 20n, 104.
 Landginch, 70.
 Lands End, 18.
 Lang, E. M., *Literary London*,
 45.
 Langdale, Josiah, 19n, 21n.
 Langdale, Margaret, *form.*
 Burton, *aft.* Preston,
 19, n, 20.
 Langhorne, Rev. William, 69.
 Laud, Archbishop, 117.
 Lauderdale, Duchess of, 55.
 Laurence, Jane, 72n.
 Laurence, Thomas, 72n.
 Lavington M.M., 24.
 Lawrie, Gawn, 49, n.
 Lean, Walter, 156.
 Lecky family, 89.

 Lecky, Mary James, 88, 89.
 Lee, 47.
 Leeds, 34, 79, 103, 162.
 Leeds family, 83.
 Leeds, D., *Temple of Wis-*
dom, 83.
 Leeds, Josiah W., 83.
 Leeds, Samuel, 109.
 Leek, 59, 99.
 Leicester, 85.
 Leith, South, 56.
 Lenox Library, 83.
 Lenthall, Sir J., 63, 64.
 Leverton, 154.
 Levis, Elizabeth, *aft.* Shipley,
 23n.
 Lewis, Samuel, 23n.
 Lewis, Owen, 160.
 Lewis, William, 160.
 Liberia, 45.
Library of Peace and War,
 158.
 Lichfield, 70, 99.
 light within, 50, 57, 80, 117.
 Lightfoot, Hannah, 159.
 Lightfoot, Michael, 17, n, 20.
 Lightfoot, Thomas, 17n.
 Limerick, 80, 92, 96, n.
 Limoges, 125.
 Lincoln, 102.
 Lincolnshire, 65, 67, 103.
 Lindfield, 150.
 Lindley, Benjamin, 151, n.
 Linney, Albert G., 35, 51.
 Linney, Lucy, 159.
 Lister, Lord, 79, 160.
 literature, 7-16, 30-32, 41-47,
 49, 80, 132, 156-160.
 Lithall, Widow, 147.
 Little Eccleston, 37n.
 Littleboy, W., *Foundation*
Truths, 158.
 Littleton, Elizabeth, 101.
 Littleton, Peter, 101.
 Liverpool, 5, 29, 84, 87, 93,
 135.
 Llandaff, 55n.
 Lloyd, Charles, 79, 84, 160.
 Lloyd, S., *Lloyds*, 127, 155.
 Lloyd, Thomas, 84, 160.
 Locke, John, 7.
 Lockwood, Joseph, 70.
 Lockwood Lydia, 70.
 Logan, Hannah, *Courtship of*,
 2n, 17, 18n.
 Logan, James, 134.
 Logan, J., *Charge*, 126.
 Lombe family, 84.
 London, 2-4, 9n, 56, 57, 59,
 67, 68, 74, 79, 82, 86,
 104, 107, 122, 132, 133.
 London and Middlesex Q.M.,
 16, 47, 55n.
 London Y.M., 32, 47, 87, 88n,
 95, 126, 138n, 158, 159.
 London Y.M., 1691, 12.
 London Y.M., 1707-1709, 13,
 14.
 London Y.M., 1740, 59.
 London Y.M., 1775, 85.
 London Y.M., 1834, 138n.
 London Y.M., 1835, 92.
 Long Acre, 15, 16.
 Long Island, 14, 22.
 Long Sutton, 12.
 longevity, 93n.
 Longfellow, H. W., *Elizabeth*,
 21n.

Looe, 6on.
 Loveday family, 75.
 Lowther, Anthony, 143, n,
 144.
 Lowther, Margaret, *form.*
 Penn, 143, 144.
 Lowther, Sir William, 143.
 Lucas, E. V., works, 47, 79.
 Lucas, Margaret, 80.
 Luckins, Edward, 163.
 Ludford, John, 147.
 Lune, river, 152.
 Lye Wash, 3.
 Lyndley, Mr., 154.
 Lyon family, 29, 30.

McClure's Magazine, 42.
 Mackenzie, John, 131.
 Mackie, Rachel A., 159.
 Macpherson, James, 109.
 Madagascar, 42.
 Madeley, Richard, 145.
 Magill, E. H., *Life*, 157.
 Maidstone, 54.
 Maine, 66n, 97.
 Mallet, Judge, 64.
 Mancetter, 86.
 Manchester, 86, 121, 127,
 132, 156.
Manchester Friend, 32.
 Mandeville, James, 70.
 Manners, Emily, 155.
 Mansfield, 153-155.
 Mansfield Woodhouse, 154.
 Manwaring, Margaret, *form.*
 Rous, 81.
 Mapfoll, William, 146.
 Markham, 154.
 Marlborough, 24, 72-76.
 Marple, Pa., 98n.
 marriage, 2, 6, 59, 69, 72n,
 84, 94n, 119.
 Marsh, Anne, 71.
 Marsh, Margaret, 39.
 Marshall, Charles, 9, n, 14n.
 Marshall, William, 102.
 Marste, Thomas, 28.
 Marske, 143.
 Marten, Septimus, 158.
 Martin, Margery, *form.* Minall,
 76.
 Martin, Richard, 147.
 Martin, Thomas, 76.
 Merton, 71.
 Maryland, 50.
Maryland. Account of, 48.
 Mason, Savage, 30, 39.
 Massachusetts, 95n.
 Masson, D., *Milton*, 148.
 Mathew, James, 163.
 Mathieson, M. Cécile, 46.
 Maurice, Frederick D., 115,
 116.
 Mayer, John, Sen., 71.
 Mayer, Mary, 71.
 Meade, Sarah, *form.* Fell,
 82n.
 Meade, William, 2, 82, n, 123.
 Meader, Elizabeth, 93.
 Meader, John, 93.
 Meakins, Widow, 147.
 Mecke family, 147.
 Meeting for Sufferings of Lon-
 don Y.M., 3, 13-15.
 Meeting Records, 24, 62.
*Meetings for Worship, To all
 who take part in*, 126.

Meller, Elizabeth, 100.
 Meller, Robert, 100.
 Melville, Robert, 109.
 Mendenhall family, 73, 76.
 Mendip Hills, 7.
 Mendon, 44.
 Mere, 132.
 Merionethshire, 160.
 Merritt, Anna, *form.* Moore,
apt. Thorne, 92n.
 Merritt, Consider, 92n.
 Mersey, river, 5.
 Mervine, William M., 86.
 Methodists, 77, 94, n.
 Miami, 97n.
 Middle, 145, n.
 Middlesbrough, 79.
 Middlesex, 79.
 Middleton, Staffs., 101, 145n.
 Middleton, Yorks., 29.
 Midgley, 29.
 Midgley, James, 132.
 Midgley, J. H., 132.
Midland Antiquary, 84.
 Mildenhall, see Mendenhall.
 Miller, George, 111.
 Miller MSS., 105n.
 Miller, William (Patriarch),
 58n, 106n.
 Miller, William, 58, n.
 Miller, William, 58n, 106-109.
 Miller, William F., 61, 111,
 131, 155.
 Miller, W. F., works, 97n,
 106n, 161.
 Millington, John, 146.
 Millington, J. P., *Dalton*, 43.
 Mills family, 28.
 Milnes, Anna, 71.
 Milton, John, 61.
Milton, John, 149.
 Minall, see Mendenhall.
 ministers, 150.
 ministers die on service, 89.
 ministers' maintenance, 40,
 57.
 Minnes, Sir J., 64.
 Minnot, Elizabeth, 71.
 Minshall, Eleanor, 39.
 Minshall, William, 39.
 Mobberley, 30.
 Money, W., *History of
 Newbury*, 25-28.
 Moamouth, Duke of, 10-12.
 Montgomeryshire, 84, 160.
 Monyash, 156n.
 Moore, Thomas, 37n.
 Moore, Andrew, 62n.
 Moore, Anna, *apt.* Merritt and
 Thorne, 92n.
 Moore, Elizabeth, 92n.
 Moore, M. M., *Miscellanies*,
 80.
 Moore, Richard, 160.
 Moore, Robert, 154.
 More, Hannah, 7.
 Morgan, Thomas, 146.
 Morning Meeting, 13, 56, 81,
 105.
 Morris, George S., 125.
 Morris, Moses, 85, n.
 Morris, Richard, 85.
 Morris, Samuel, 125.
 Morton, 71.
 Moss, Isaac, 59.
 motto and monogram, 3.
 Mount Pleasant, O., 92n.
 Mountmellick, 93n.

mourning, 150.
 Murray, L., *Compendium*, 80.
 Muschamp, Robert, 164.
 Myers, Albert C., 4, 5.
 Myers, A. C., *Hannah Logan*,
 17.
 Nailsea, 7-11, 14.
 Naish, Francis C., 37.
 naked, 65, 102.
 Nantucket, 87.
 Nash, Jane, 101.
 Nash, Moses, 101.
 Nayler, James, 16, 67.
 Neale, A., *Sketches*, 48.
 Neath, 50.
 Neighbour, A., *Apriary*, 48.
 Nelson, Admiral, 45.
 Nelson, Jonathan, 113.
 New Bedford, 95n.
 New England, 66, 94, 96, 130.
New England Judge, 13.
New England Memorials, 92n.
 New Garden, N.C., 94n.
 New Garden, Pa., 17n.
 New Hampshire, 94n.
 New Jersey, 6, 18n, 21n, 40,
 59, 83, 95n.
 New York, 3, 14, 18, 44, 46,
 83, 92, 130.
 New York Y.M., 3.
 New York Y.M., 3, 45.
 Newbury, 25-28, 73.
 Newcastle-on-Tyne, 2, 5, 18,
 128.
 Newgate, 2, 18, 126, 149.
 Newlin, Mary, *form.* Minall,
 76.
 Newlin, Nathaniel, 76.
 Newman, G., M.D., *Health*,
 127.
 Newman, Thos. P., 158.
 Newport, R. I., 32.
 Newport, Salsp., 145.
News from the Country, 48.
 Newton-on-the-Hill, 146, n.
 Newtown, Cheshire, 20n, 38.
 Newtown School, 87, 88.
 Nichol, Prof. J. P., 115.
 Nicholas, Sir Edward, 69.
 Nicholls, Widow, 147.
 Nickalls, Thomas, 157.
 Nine Partners M.M., 3.
Nineteenth Century, 126.
 Norfolk, 17, 45, 78.
 Normanton, 71.
 Norris, William G., 76, 160.
 North Carolina, 90n, 94, 97n.
 North Wingham, 71.
 Northamptonshire, 51.
 Northumberland, 55n, 110,
 128.
 Norton, Alice, 71.
 Norton, Thomas, 71.
 Norwell, 29.
 Norwich, 15, 22, 83, 84.
 Nottingham, 153, 154.
 Nottingham and Mansfield
 M.M., 155.
 Nottinghamshire, 29, 70, 153-
 155.
 Nuthurst, 164.
 oath, 25, 27, 28, 35, 63, 77,
 132, 149, 150.
 obituaries, 2, 50, 85.
 Ogden, David, 5.

- Ohio, 87n, 88n, 92n.
Ohio Y.M., 91, 92.
Oldys —, 15.
Olney, Pa., 125.
Olney Current, 79.
ordinances, 150.
Ormskirck, 29, 30.
Ormsstone, Charles, Jun., 56.
Osborn, Charles, 90, n.
Osborn, C., Journal of, 90n.
Osborne, Charles, 85n.
Osgood, Mary, 28.
Oulton, Constantine, 146.
Overton, John, 85.
Overton, Thomas, 160.
Owen, Dr., 141.
Owens, Richard, 160.
Oxford, 2, 128, 141.
Oxton, 154.
- Pace family, 130.
Painswick, 75.
Palmer, S., *Nonconformist's Memorial*, 152.
Paradise, William, 26.
Paradisiac, The, 158.
Parker, Sir G., *Weavers*, 47.
Parliament, 3.
Parnell, James, 48, 125.
Parsons, Ann, 61.
Passmore, Francis, 102.
Patchett, William, 147.
Pawley, Agnes, *aft. Salkeld*, 20n.
Pawley, Edmund, 20n.
Payne, Isaac, 6.
Payne, William, 145.
Peacock, Jonathan, 162.
Peak, Early Quakerism in the, 156.
Pearce, Thomas, 26.
Pearkes, Mary, 102.
Pearson family, 44.
Pearson, Anthony, 66, 67.
Pease family, 2.
Pease, Sir Alfred E., 151n.
Peckover, Alexander, 17, 19n, 130.
Peckover, Anne, 17.
Peckover, Edmund, 17-23.
Peckover, Haggitt, 18, n, 19, 22, 23n.
Peckover, Hannah, 23, n.
Peckover, Joseph, 17.
Peckover, Joseph, 19n.
Peckover, Joseph, 23, n.
Peckover, Katherine, 23, n.
Peckover, Lydia, 23, n.
pedigrees, 5.
Peel, The, 79, 122.
Peer, Quaker, 130.
Pelling, —, 143.
Pellsall (Polsile), 51.
Pembroke, Lord, 65.
Penketh, 39n.
Penketh, James, 39, n.
Penketh School, 158.
Penn, Gulielma Maria, 130.
Penn, Hannah, *form. Callowhill*, 133-139.
Penn, John, 133, 138.
Penn, Margaret (Lady), *form. Jasper*, 130, 140.
Penn, Margaret, *aft. Lowther*, 141, 143, 144.
Penn, Margaret, *aft. Freame*, 133, 136, n, 137.
- Penn, Richard, 133, 136, n.
Penn, Thomas, 133, 136, n.
Penn, Sir William, 130, 140-143.
Penn, William, 6, 12, 13, 45, 47, 48, 72, 75, 76, 83, 118, n, 126, 130, 133-139, 141-144, 157, 158.
Penn, W., works, 47, 48, 78, 79, 142-144, 147, 149.
Penn-Meade trial, 2.
Penney, Norman, 47, 48, 79, 80, 102, 127, 160.
Penns and Peningtons, see Webb, M.
Pennsylvania, 4, 6, 14, 17n, 20n, 23n, 31, 46, 48, 72-76, 78, 88n, 98n, 126, 130, 133, 135, 139.
Pennsylvania Genealogical Society, 86, 125.
Pennsylvania Historical Society, 72.
Pennsylvania Memorials, 89n, 95n, 98n.
Pennsylvania Prison Society, 156.
Pennsylvania Society, *Year Book*, 126.
Pennsylvania Young Men's Society, 46.
Penryn, 60.
Penson, Elizabeth, 70.
Pepys, Samuel, Diary of, 51, 63-69, 140-144.
Perth, 2.
Perth, Duke of, 111.
Perth, Earl of, 40.
Pettie, J., R.A., 143n.
Philadelphia, 2, 5, 6, 17n, 18-23, 41, 46n, 48, 78, 79, 86, 98, n, 125, 126, 139.
Philadelphia Friends' Historical Society, *Bulletin*, 41.
Phillips, Fanny, 104.
Phillips, John, 15.
Phillips, Thomas, 102.
photographs, 129.
Pickering, 29, 162.
Pickman, Sarah, 36n.
Piety Promoted, 18n, 20n, 21n.
Piggott, Katherine, 146n.
Pilsworth, Alice, 71.
Pilsworth, John, 71.
Pim family, 54.
Pim, John, 54.
Pitt, —, 58.
Place, Francis, 130.
Plague, The, 64, 65.
Plant, John, Sen., 28.
Plant, John, Jun., 28.
Planter's Speech, 43.
Plea of the Harmless, 48.
Plomer, Henry R., 4.
Plymouth, 60.
Pole, Thomas, M.D., 81, 175.
Polesworth, 146, 147.
Pollard family, 3.
Pollard, Albert, 158.
Polsile (Pellsall), 51.
Pontefract, 51.
Poole family, 51.
poor, 119.
Pope, A., *Satires*, 55, n.
Port Cresson, 46.
Porter, Abraham, 100.
- Portishead, 9, 11.
Poulton, 37n.
Poyner, Abraham, 116.
Preparation for Service, 158.
Presbyterian Historical Society *Journal*, 78.
Presbyterians, 30, 40, 48, 122, 123.
Prescott, 29.
presentations, 25-30, 70, 71, 99-102.
Preston, 37n.
Preston, Margaret, *form. Burton and Langdale*, 19, n, 20.
Preston M.M., 37n.
Preston Patrick, 16.
Preston, Samuel, 19n.
Preston, Thomas, 143.
Preston, Thomas, 143, n.
Price, E. S., 115.
Prince, Peter, 138n.
printers, 4, 130n.
prison, life in, 9, 63, 151, n.
Pritchard, John, 146.
prophecy, 93, 98.
Prothero, G. W., 2.
Providence, 93, n, 93.
Fryings among Private Papers, 37, 40.
Pryor, J., *Notes*, 87.
Pumphrey, Lucy E., 159.
Purbeck, Isle of, 132.
Purbeck, S., *Account*, 30.
Purver, A., works, 30.
Pyle, Howard, 42.
- Quaker Act, 146n.
Quaker Friends, Our, 20n.
Quaker Highwaysman, 34, 50.
Quakeriana, 4n, 58, n, 65.
"Quakers", 152.
Quakers Advice, 43.
Quakers Assemblies of, 48.
Quakers in their Nursery, 43.
Queries, 107, n.
Queries for the Children, 150.
Quiver, The, 156.
- Raby Castle, 65-67.
Rack, E., works, 80.
Radcliffe, 154.
Radley, Mary, 155.
Raffles, Dr. 135, n.
Raffles, Sir Stamford, 135n.
Ragley, 46.
Raikes, Robert, 77, 164.
Raines, Richard, 83.
Rampton, 54, n, 84.
Ramsbury, 76.
Ratcliff, 122, 130.
Ratcliff M.M., 24.
Ratcliff and Barking M.M., 24.
Raven family, 36, n.
Rawlinson, Elizabeth, 20n.
Raworth, Ruth, 4.
Raylton, Thomas, 13, 14.
Reade family, 147.
Reading, 73, 113, 121n, 134, 137.
Record Office, 81, 155.
records, 3, 24, 62, 160.
recusants, 29.
Reid, R., *Blond of Jesus*, 39.
Review of Reviews, 47, 127.
Reynolds family, 4.

- Reynolds, Mrs. F., *Quaker*
Wooring, 3, 4.
 Reynolds, Richard, 80, 156.
 Rhoads, Hannah, *form.* Evans,
 98, n.
 Rhoads, Joseph, 98n.
 Rhoads, Richard, 100.
 Rhode Island, 32, 89n, 93, n,
 98.
 Rich, R., *Leve*, 80.
 Richardson, Frederick, 158.
 Richardson, H., *Peace Advo-*
cate, 48.
 Richardson, John, 21n.
 Richardson, John, 72n.
 Ricketts, Mary, *form.* Frank,
 works, 78.
 Rigge, Ambrose, 5, 163.
 Ripley, Walter, 100.
 Robertson, Samuel, 104.
 Robinson, Sir John, 122, n,
 126.
 Robson, Elizabeth, *aft.* Green,
 135.
 Robson MSS., 21n, 43, 57n,
 58n, 88n.
 Rochdale, 132.
 Roe, Richard, 101.
 Rogers, William, 110-121.
 Rogers, W., *Christian Quaker*,
 86, 121.
 Roman, Amy, *form.* Kings-
 man and Harding, 72.
 Roman Catholics, 48, 51, 132.
 Roman, Martha, *aft.* Taylor,
 72.
 Roman, Philip, 72.
 Roscoe, E. S., *Penn's Coun-*
try, 157.
 Rossendale, 164.
 Rotch, William, 30.
 Rotheram, Robert, 146n.
 Rotterdam, 14, 140.
 Rous, Anne, *aft.* Dykes, 52, n,
 53, 82.
 Rous, Bethia, *aft.* English, 52,
 58.
 Rous, John, 51-54, 82.
 Rous, Margaret, 51, n, 82.
 Rous, Margaret, *aft.* Man-
 waring, 82, n.
 Rous, Nathaniel, 52, 53, 82,
 83.
 Rous, Thomas, 51, n, 52.
 Routh, Martha, 30.
 Routh, Martha, *Travels of*, 30.
 Rowlands, John, 118.
 Rowley, Thomas, 101.
 Rowntree, J., *Applied Chris-*
tianity, 47.
 Rowntree, John S., 86, 115,
 159.
 Rowntree, J. S., works, 115,
 121.
 Rowntree, J. W., *Lay Minis-*
try, 47.
 Royston, 29.
 Rudd, T., *Testimony*, 80.
 Rule family, 54n.
 Ruscombe, 133-139.
 Rushen, Jane, 100.
 Rushen, John, 100.
 Ruskin, John, 156.
 Russia, 125, 127.
 Rutter, Elizabeth B., 155.
 Ruddy, J., *History*, 103, n.
 Ruyton, 146.
 Ryton, 146.
 sacraments, 25, 27-29.
 Saffron Walden, 135, 138.
 Sailes, Edward, 99.
 St. Austell, 21n.
 Salaman, M. C., *Engravers*,
 130n.
 Salisbury, 58.
Salisbury Journal, 58.
 Salkeld, Agnes, *form.* Pawley,
 20n.
 Salkeld, John, 20, n.
 Salmon, W., works, 48.
 Salsbury, Richard, 147.
 Sand Meeting, 153.
 Sandbach, 30.
 Sandilands, M., *Dissenter*, 80.
 Sandilands, R., *Some Queries*,
 80.
Sands, David, 80.
 Sankey, 38, 39.
 Sankey, W., *Exhortation*, 80.
Saul's Errand, 1728, 14n.
 Savage, William, 147.
 Savory, Hester, *aft.* Dudley,
 79.
 Savory, Joseph, 79.
 Scarborough, 16, 68, 113, 162.
 Scattergood, Bernard P., 162.
 Scattergood, T., works, 80.
 Schofield, Ann, *aft.* Taylor,
 88n.
 Scothrop, Richard, 98.
 scot see church-scot.
 Scotland, 2, 40, 51, 55-61,
 103-114, 161.
 Scott, John, 103.
Scott, Sarah, Memorial of, 14n.
Seasonable Cautions, 48.
 Secker, Archbishop, 69.
 Sedgley, 102.
 Seekers, 66.
Select Miscellanies, 126.
 separations in America, 3,
 32, 90n, 91.
 Separatists, 119-121.
 Severn, river, 7.
 Sewel, W., *History*, 31.
 Sewell, Joseph T., 113.
 Shann, George, works, 46, 127.
 Shardlow, W., *Will*, 80.
 Sharp, A., *Dirt us'd off*, 80.
 Sharp, Isaac, 16.
 Sharp, John, 158.
 Sharpless, I., works, 41, 78.
 Sharpley, Ralph, 156.
 Shaw, 26, 28.
 Shaw, Elizabeth, 145, n.
 Shaw, John, 61, 118, 163.
 Shaw, John (preacher), 56,
 114.
 Shaw, John, 145, n.
 Shaw, Richard, 118.
 Sheffield, 59.
 Sherbrook, William, 154.
 Sherratt, Edward, 145, n.
 Sherratt, Thomas, 101.
 Sherratt, Thomas, 145n.
 Shipley, 62n.
 Shipley, Elizabeth, *form.*
Levis, 23, n.
 Shipley, William, 23n.
 Shipman family, 71.
 Shoosharry, 125.
 Short family, 5, 6.
 Short, Mary, 147.
 Shortcreek, 87n.
 Shrewsbury, 146, 160.
 Shropshire, 70, 99, 145, 160.
 Shuttington, 146.
 Sidcot, 78, 127, 131.
 Sidebotham, Ellen, 30.
 Sidebotham, John, 30.
 Sidgwick Lodge, 164.
 signs, 121, see naked.
 Silvester, Francis, 146.
 Silvester, Thomas, 146.
 Simms, Josiah, 156.
 Simpson, John, 160.
 Simpson, J., *Letter*, 80.
 Sinear, Mary, 154.
 singing, 150, 151.
 Singleton, —, 104.
 Six Weeks Meeting, 16.
 Sixmith, William, 39.
 Skegby, 154.
 slavery, 45, 46, 90n.
 Smith, Daniel, 72n.
 Smith, Elizabeth P., 2, n.
 Smith, Frances, 70.
 Smith, Hannah W., 2.
 Smith, Horace J., 2.
 Smith, Humphry, 101.
 Smith, James, 100, n.
 Smith, John Jay, 2, n.
 Smith, J., *Catalogue*, 14-16,
 111n.
 Smith, William, 70.
 Snashold, John, 118.
 Sneade, Richard, 120, 121.
Social Service Handbooks,
 127.
 Somerby, 155.
 Somerset, North, and Wilts-
 M.M., 24.
 Somerset, North Division of,
 M.M., 13n, 24.
 Somersetshire, 7, 12-14, 78,
 131, 139.
 Somersetshire Q.M., 62.
 Somerton, 11.
 Sondey, Abraham, 71.
 Songhurst, John, 5, 6.
 Sotheby, Messrs., 135.
South African Friend, 156.
 South Carolina, 31.
 South Leith, 56, 114.
 South Leverton, 154.
 Southern M.M., 24.
 Southport, 135.
 Southwark, 63, 122, 130.
 Southworth, John, 39.
 Southworth, Mary, 39.
 Sowle, Andrew, 4, 32n, 126.
 Sowle, Elizabeth, *aft.* Brad-
 ford, 32n.
 Sowle, Francis, 4.
 Sowle, Jane, 13, n.
 Sowle, Tace, 4, 126.
 Spain, 19.
 Spalding, John, 109.
Speaker, The, 157.
 Spence MSS., 60n, 68n, see:
 Fox, George, MS. *Jour-*
nal.
 Spence, Robert, 68.
 Spencer, J., Rossendale, 164.
Sphere, The, 158.
Spiritual Journey, 48.
 Spooner, Anne, 29.
 Spooner, John, 29.
 Springfield, Pa., 5.
 Spurgeon, C. H., *Legacies of*
Fox, 47.
 Stacey, George, 95, n.
 Stafford, 84, 85.
 Staffordshire, 51, 70, 99, 146.

- Stainesgate, 36, n.
 Stamper, Francis, 21n, 73.
 Stanfall, Elizabeth, 71.
 Stanford, N.Y., 30.
 Stanley, 70, 71.
 Stanley, Emanuel, 146.
 Stanley, Mary, 147.
 Stansfield, S., works, 80.
 Stapler, Esther, *form.* Canby,
aff. White, 23n.
 Stapler, John, 23n.
 Steel, John W., 5, 130.
Steel, Laurence, 80.
 Steeple-cum-Stangate, 36.
 Steer, John, 163.
 Stephen, C. E., *Women and*
Politics, 126.
 Stephens, Bridget, 28.
 Stephens, E., works, 80.
 Stephens, Nathaniel, 130.
 Stephens, S., *Address*, 80.
 Stevens, Richard, 118.
 Stewardson, Thomas, 88n.
 Stillé, C. J., *John Dickinson*,
 80.
 Stillé, Kate B., 50.
 Stiridge, Elizabeth, 14n.
 Stockport, 30.
 Stockton-on-Tees, 110, 113.
 Stone Dean, 138, n.
 Stores family, 146.
 Store's (Storrs), William, 71.
 Story, John, 119, 120.
 Story, Thomas, 20n, 55, 57,
 n, 133-139.
 Story, T., *Journal*, 57n, 58,
 133, 137, 138, n.
 Story, Thomas, 137, n.
 Stourbridge, 3.
 Stowe MSS., 122n.
 Strangman, J. Pim, 6.
 Street, 10.
 Stronge, John, 28.
 Stronge, Prudence, 28.
 Stubbs, John, 121, 157.
 Stubbs, John, 157.
Studio, The, 79.
 Sturge, Charles, 158.
 Sturge, C. Dickinson, 3, 4, 85,
 155.
 Sturge, H., *Estaulgh*, 21n.
 Sturge, J. M., *Slavery*, 46.
 Styles, Joseph, 28.
 sufferings, 25-30, 70, 71, 99-
 102, 131, 145-149.
 Sulley, —, *Wirral*, 4.
 Summerland, Richard, 147.
 Summers, William H., 28.
 Summers, W. H., *Jordans*,
 57n.
 Sunderland, 144.
 Surrey, 2, 5, 51, 112.
 Surtees, *Durham*, 130n.
 Sussex, 61, 133.
 Sully, Thomas, 5.
 Sutton, 38.
 Sutton, Charles W., 132.
 Sutton Coldfield, 147.
 Sutton Vallence, 54, 84.
 Swarthmore, 16, 51n.
 Swarthmore College, 157.
 Swarthmore MSS., 67n.
 Swavese, 139.
 Swett, Mary, 30.
 Swift, John, 147.
 Swinton, Edward, 147.
 Sykes, J., *Local Records*, 128.
 Symonds, Thomas, 83.
 Tadcaster, 21n.
 Tangye, Sir Richard, 50, 160.
 Tanner, William, 78, 131.
 Tatham family, 152.
 Taunton, 11.
 Taylor, Ann, *form.* Schofield,
 88n.
 Taylor, Christopher, 6.
 Taylor, Dorothea, 146.
 Taylor, Ernest E., 47.
 Taylor, E. E., *George Fox*, 16,
 130, 159.
 Taylor, Isaac, 72.
 Taylor, Jonathan, 88, n, 96.
 Taylor, Joseph, 100.
 Taylor, Martha, *form.* Roman,
 72.
Taylor Papers, The, 72.
 Taylor, Susannah, 100.
 Taylor, Thomas, 70.
 temperance, 41.
 Temple, Lord and Lady, 110,
 n.
 Tenison MSS., 27, 28.
 Theaker, John, 153.
 Theolis, George, 100.
 Thistlethwaite family, 44.
 Thistlethwaite, William, 158.
 Thomas, A. C., *History*, 90n.
 Thomas, Evan, 160.
 Thomas, Gabriel, 126.
 Thomas, Joseph, 157.
 Thomas à Kempis, 47.
 Thompson, Alice, 39.
 Thompson, Francis, vicar,
 36n.
 Thompson, Robert, 39.
 Thompson, Silvanus, 135.
 Thompson, S. P., *Light*, 77.
 Thompson, Thomas, 21n.
 Thompson, Thomas, 135, 136.
 Thompson, William, 95n.
 Thomson, George, 6.
 Thomson, Miriam, *form.*
 Short, 6.
 Thorne, Anna M., *form.* Moore
 and Merritt, 92, n.
 Thorne, Isaac, 93n.
 tithes, 9, 10, 68, 69, 132.
 Titterton, William, 100.
 Toft, Joshua, 20n, 59.
 Toleration Act, 132.
 Tomlinson, Henry, 37n.
 Tomlinson, Thomas, 37n.
 Tompkin, Elizabeth, 71.
 Tompkin, Richard, 71.
 Tornor, Thomas, 163.
 Torquay, 132.
 Torr, Thomas, 100.
 Tortola, 21n.
 Tottenham, 131.
 Tovey, William, 28.
 Tower, The, 122n, 126.
 Townson, Timothy, 37n.
 trades and professions, 3, 5,
 26, 63, 83, 86, 95n, 122,
 123, 133, 135, 146, 151,
 153, 157, 161.
 Treganceeves, 21n.
 Trentside Meeting, 153.
 Trevelyan, G. M., *Stuarts*,
 42n.
 Tritton, J. H., *Tritton*, 157.
 Tulke, James H., 80.
 Tunbridge Wells, 2, 136.
 Turncliffe, Susanna, 101.
 Turncliffe, Thomas, 101.
 Turneour, Mary, 146.
 Turner family, 29.
 Turner, Mrs. 142.
 Turner, G. Lyon, 30, 71, 102,
 147.
 Turner, James, 153.
 Turner, Roger, 30.
 Turner, Thomas, 163.
 Turpin, Dick, 35.
 Tutbury, 101.
 Twyford, 135.
 Tyburn, 34, 35, 68.
 Tyburn (York), 50.
 Tylor and Backhouse, *History*,
 41.
 Unitarian, 6.
 Uring, Joshua, 22.
 Uring, N—, 22.
 Uring, Rebecca, *aff.* Jones, 22.
 Uttoxeter, 100.
 Vaile Meeting, 153.
 Van de Wall, Daniel, 130n.
 Vane, Sir Harry, 65-67.
 Vaux, George, 46n, 79.
 Veasey, John, 147.
 Venner, Thomas, 63.
 Viccars, Mary, 29.
 Virginia, 4, 19, n, 20, 88n.
 visitations, bishop's, 29, 70,
 99, 145.
 W—, Charles, 119, n.
 Wace, Anne, 29.
 Wace, Rebecca, 29.
 Wadson, Peter, 71.
 Waldenfield, Samuel, 73.
 Wales, 21n, 50, 76, 102, 127,
 160.
 Walker, Mary, 146.
 Wallace, William, 109.
 Walsall, 51.
 Walters, C. E., *Mission of*
the Church, 47.
 Walton, Derbyshire, 71.
 Walton, John, 114.
 Walworth, 112.
 Wandsworth, 130.
 Wapping, 130.
 war, 47, 122, 150, 157, 161,
 164.
 Ward, Anne, 146.
 Ward, John, 99.
 Ward, Mary, *Lessons on*
Morality, 126.
 Warder, Francis, 147.
 Ware, 63.
 Waring family, 130.
 Warren, John, 92, n.
 Warrington, 158.
 Warton, 147.
 Warwick, 146, 151.
 Warwickshire, 3, 70, 99.
 Waterford, 57-90.
 Waterman, John, 28.
 Watkins, Timothy, 113.
 Watkinson, Godfrey, 71.
 Watson, Jane, 100.
 Watson, J., *Woodlanders*, 158.
 Watson, Matthew, 100.
 Watt family, 84.
 Wayne Co., 90n.
 Webb, Alfred, 51.
 Webb, Brice, 138.
 Webb, Elizabeth, 28.

- Webb, M., works, 67n, 134, 135, 137, 138.
 Wedgwood, Jane, 100.
 Wedgwood, Richard, 100.
 Wedmore, E. T., *Richard Reynolds*, 156.
 Wednesbury, 101.
 Weeke, Nicholas, 147.
 Weekly Mercury, 20n.
 Weekly Times and Echo, 15.
 Welcome, *The ship*, 5.
 Wellingborough, 51.
 Welch, William, 163.
 Wells, Norfolk, 22.
 Wells, Som., 12, 13.
 Wesley Historical Society, *Proceedings*, 6.
 Wesley, John, 44, 110.
 Wesssex, 84.
 West, Benjamin, 5.
 West Bromwich, 101.
 West Chester, 6, 83.
 West Indies, 46, 83n.
 West Jersey, 14.
 West, J. Walter, 43, 79.
 Western Y.M., 46, 56n.
 Westlake, Agnes, 159.
 Westminster, 65, 68, 122.
 Westminster and Longford M.M., 126.
 Westmorland, 20n, 29, 158.
 Weston family, 130.
 Weston, Mary, *Journal*, 130.
 Weston-super-Mare, 76.
 Westonian, *The*, 46, 78, 79.
 Westtown, 46, 79, 95n, 126.
 Wetton, 100.
 Wexford Co., 51.
 Weyman, Vincent, 54.
 Wheatley, H. B., *Pepys*, 51, 63, 64n, 140n.
 Wheeler, *Daniel*, 125.
 Whinfield, 20n.
 Whitaker, Sarah, 146.
 Whitby, 113, n.
 Whitby and Scarborough Register, 162.
 Whitechurch, 145.
 White, C. H. Evelyn, 54, 84, 132.
 White, Dorothy, *aff. Poole*, 51.
 White, Esther, *form. Canby* and Stapler, 23, n.
 White, John, 23n.
 White, John, 37n.
 Whitehaven, 111.
 Whitehead, G., *Christian Progress*, 65, 84n.
 Whitehead, Priest, 152.
 Whitestone, 127.
 Whiting, Mary, *form. Evans*, *aff. Bryant*, 7, 8.
 Whiting, Mary, Jun., 9, 11.
 Whiting, John, Sen., 7, 8.
 Whiting, John, 7-16, 98.
 Whiting, J., works, 7, 9, 11-15.
 Whiting, Sarah, *form. Hurd*, 12.
 Whittier, John G., 41, 47.
 Wicken, Henry, 54.
 Wicken, James, 54.
 Wigham, John, 30.
 Wigston, 85.
 Wigton, 50.
 Wilbur, John, 90, n.
 Wilburite, 32, 91.
 Wilkie, William, 154.
 Wilkinson, Brian, 163, 164.
 Wilkinson, John, 119, 120.
 Wilkinson and Story Controversy, 119-121.
 William III., 51.
 Williams family, 54, n.
 Williams, *Montgomeryshire Worthies*, 84.
 wills, 5, 51, 82, 104.
 Wilmington, 21n, 23n, 48.
 Wilson, Andrew, 126.
 Wilson, Ann, 29.
 Wilson, Charles, 135, 136.
 Wilson, Claude, M.D., 136.
 Wilson, H. L., *Reality*, 158.
 Wilson, James, 103, n, 114.
 Wilson, John, 70.
 Wilson, John, 71.
 Wilson, John E., 159.
 Wilson, Maria, 28.
 Wilson, Maria, 70.
 Wilson, Priscilla, 28.
 Wilson, Robert, 27, 28.
 Wiltshire, 72-76, 132.
 Wiltshire M.M., 24.
 Wiltshire Notes and Queries, 125.
 Wiltshire Q.M., 24, 120, n, 125.
 Windermere, 29.
 Wingfield, 71.
 Winsor, Francis, 146.
 Winstanley, Gerrard, 42, n.
 Winstone, Benjamin, 50.
 Wirral, 4.
 Wisbech, 17, 130.
 Withers, John, 74, 75.
 Withers, Ralph, 72, n.
 Wolfsburg, 94n.
 women's meetings, 119, 124.
 women's ministry, 150.
 Women's Place in the Church, 126.
 Wood, M.S., *Social Hours*, 21n.
 Wood, Herbert G., 78.
 Wood Plumpton, 37n.
 Wood, William, 46.
 Wood, William, 153.
 Woodcock, William, 101.
 Woodes, John, 28.
 Woolman, John, *Journal of*, 17n, 47, 78, 79, 126.
 Woolrich family, 100.
 Worcester, 3, 69.
 Worcestershire, 99.
 Worthinghurst, 62n, 133.
 Worsthorne, 4.
 Worthington, Robert, 70.
 Wraaxall, 10.
 Wray family, 65, 67.
 Wright, Anthony, 70.
 Wright, James, 39.
 Wright, Patience, 6.
 Wrington, 7, 12-14.
 Wycombe, 138n.
 Wyeth, Joseph, 78.
 Wynne, Thomas, 5, 6.
 Yardley, Jane, 99.
 Yardley, William, 156.
 Yardley, William, 99.
 Yarm, 151n.
 Yarmouth, 18n, 45, n.
 Yewer, Robert, 73.
 York, 29, 34, 35, 43, 50, 55n, 77, 86, 130n, 135, 157.
 York Castle, 151, n.
 York Printers and Stationers, 130n.
 Yorkshire, 18n, 21n, 29, 34, 43, 70, 79, 113, 143, 151n, 162.
 Yorkshire 1905 Committee, 47, 157.
 Yorkshireman, *The*, 32.
 Youell, Annie, 45n.
 Young, Dr., 61.
 Young Friends' Review, 78.

JOURNAL SUPPLEMENT No. 7.—Arrangements are in hand for the publication, by subscription, of reproductions of drawings by Thomas Pole, M.D., with biographical and historical notices. See next number of THE JOURNAL.

Now Ready, in one volume, 411 pp., with several
Illustrations, 15s. (\$4.20) net.

"The First Publishers of Truth."

Being early Records (now first printed)
of the Introduction of Quakerism into
the Counties of England and Wales.

Edited for the Friends' Historical Society by
NORMAN PENNEY.

With Introduction by THOMAS HODGKIN, D.C.L., Litt.D.;
Excursus on "The Penal Laws affecting Early Friends in
England," by WILLIAM C. BRAITHWAITE, B.A., LL.B.;
numerous Notes, and an Index containing about 6,500
references.

Extracts from Reviews.

"No Friends' library ought to be without this valuable collection."
—*The Friend* (Lond.).

"The manuscripts have been preserved at Devonshire House, and are now published for the first time, with their original spelling and composition. It is not easy to give extracts which will show the extreme interest of the volume."—*The British Friend*.

"The book will yield rich treasures to those who are willing to search for them in its pages."—*Friends' Intelligencer*.

"By the publication of 'The First Publishers of Truth,' Norman Penney has rendered a notable service to the entire Society of Friends, the world over. . . . The manuscript documents from which this great historical volume is made were written up between 1676 and 1720. . . . They are among our most precious material for constructing the early history of Quakerism."—*American Friend*.

"Very useful contributions to history."—*The Antiquary*.

"The spelling is often quaint, and there is occasional historical matter of interest, but we cannot pretend to be interested in the numerous repetitions of pious phraseology, which show a rather self-satisfied air in many cases. The Quakers seem to have been very ready to recognise special judgments on people who did not believe as they did, in spite of the warning Scripture gives concerning such conclusions. Still, they were deeply tried, and strongly faithful against all attacks.

"Admirable zeal is shown throughout the book in verifying and collecting names and facts, and there are several useful addenda at the end, dealing with 'some ancient words and phrases used' and other matters. The most interesting of these is the abstract of 'Penal Laws affecting Early Friends in England.'—*Notes and Queries*.

London: Headley Brothers, 14, Bishopsgate Without, E.C.

PHILADELPHIA: Herman Newman, 1010 Arch St. NEW YORK: David S. Taber, 51 Fifth Avenue.



